Μυστήριον τῆς Ἀνομίας.

Will: That is, Gossip. 1744.

ANOTHER PART OF

The Mystery of Jesuitism;

OR

The new *Heresie* of the *Jesuites*,

Publickly maintained
At PARIS, in the *College* of CLERMONT,
the XII of *December* MDCLXI.

Declar'd to all the *Bishops* of *France*.
According to the *Copy* printed at *Paris*.

Together with

The Imaginary Heresie,

in three LETTERS,

With divers other *Particulars* relating to
this Abominable *Mysterie*.

Never before published in *English*.

LONDON,
Printed by *James Flesher*, for *Richard Royston*,
Bookseller to His most Sacred MAJESTY, 1664.

To my moſt honour'd *Friend* from whom I received the *Copy*.

SIR,

I *Tranſmit you here the* French Copy *which you were pleaſed to conſign to me, and with it the beſt effects of your injunction that my weak Talent was able to reach to; but with a Zeal ſo much the more propenſe, as I judged the publication might concern the World of thoſe miſerably-abus'd Perſons who reſign themſelves to the conduct of theſe*

Oxford Book Mr. 15, 1917 4/-

bold Impostors, and who may in-
deed be said to be what the Athe-
17 Act. 18. nians mistook S. Paul for, Ξένων δαιμονίων καταγγελεὺς, Setters forth
of strange Gods, as well as of
strange and unheard-of Do-
ctrines, whilst they take upon
them thus to attribute as much to
Gloss. in Extr. Jo. c. 22. Cum inter de verborum signif. Dominus Deus Papa, their
Lord God the Pope, as to God
Almighty himself. I stand amaz'd
that a Church which pretends so
much to Puritie, and that is so fu-
rious against the least dissenters to
her Novelties amongst Prote-
stants, should suffer such swarms
of impure Insects amongst them-
selves;

selves; *lest these Cancerous Members* (*in stead of* edifying *the* Church, *and* conducting Consciences) *eat out, in fine, the very heart and vitals of the* common Christianity. *For my part, after I have seen what Mr.* White *has lately publish'd concerning the Method of the* Roman Court *in her* Decrees, *and of her rare abilities to discern, as he there affords us the Prospect; I have no great reason to hope for any redress of these Enormities: and then to what a monstrous growth this* Head *is like to arrive, let all the World compute, by the strange pretences of these audacious*

Extasis, sive Tho. Albii Purgatio.

cious Sycophants. *Nor let any man wonder how those other* Errours *are crept into their* Religion, *who in a day of so universal light permit such pernicious* Doctrines *to be publickly asserted, to the dishonour of our* B. Lord, *the scandal of his beloved* Spouse, *and the hinderance of that glorious* Unity, *which none does more earnestly breath after then* He *who subscribes himself,*

21 Sept. 1664. SIR,

Your most humble and
most obedient Servant.

Optabilior est Fur quàm Mendax absq
hæreditatem consequentur

ndax assiduus; vtriqs verò Perditionis
sequetur Eccles. 20. vers. 23.

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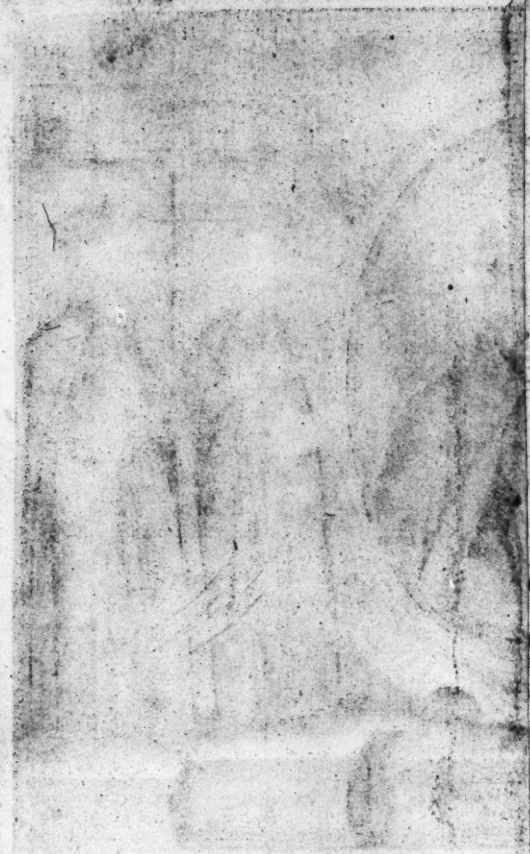

THE New *Hereſie* of the *Jeſuites*, publickly maintain'd at *Paris* in the College of *Clermont*, by Poſitions printed the xij. of *December*, M DC LXI. Declar'd to all the *Biſhops* of *France*, &c.

AS it is the conſtant duty of *Biſhops* to ſtifle thoſe *Errours* in their very birth and cradle which tend to the ruine and ſubverſion of *Faith*; ſo is it no leſs *that* of *Divines*, to make diſcovery of thoſe *Errours* to them; and, by giving timely notice of them, to excite and ſtir up their Paſtoral Vigilancy. You will therefore, *My Lords*, doubtleſs approve of the *Information* which is made you of

a *New Hereſie* that has been publickly maintain'd by the *Jeſuites* in their *College* at *Paris*, in a *Theſis* printed and defended the twelfth of *December* laſt.

The *Poſition* bears this *Title*;

ASSERTIONES CATHOLICÆ de Incarnatione, contra Sæculorum omnium, ab incarnato Verbo, præcipuas Hæreſes.

CATHOLICK ASSERTIONS concerning the Incarnation, againſt the principal Hereſies of all Ages.

By which they ſufficiently demonſtrate that, abating ſome few Subtilties of the *Schools*, they pretend We ſhould accept what-ever They oppoſe againſt theſe *Hereſies*, for *Catholick Verities* and Truths indubitable. In order hereunto

They propoſe for the *Hereſie* of the *Tenth Age*, the *Schiſm* of the *Greek Church*, and by theſe words declare the Opini-

Opinions to which they expect our Assent, as a mark and characterism of our aversion from that Heresie.

X. SÆCULUM.

Romanæ Ecclesiæ Caput, contra Græcos *Schismaticos.*

Hoc tandem Sæculo Schisma Photii invalescens Græcos ab Ecclesiæ Capite disjunxit.

Christum nos ità Caput agnoscimus, ut illius Regimen dum in cœlos abiit primùm Petro, tum deinde Successoribus commiserit, & EANDEM QUAM HABEBAT IPSE INFALLIBILITATEM concesserit, quoties ex Cathedra loquerentur.

DATUR ergo in E. R. Controversiarum Fidei Judex infallibilis, ETIAM EXTRA CONCILIUM GENERALE, tum in Quæstionibus Juris, tum FACTI. Unde, post Innocentii X. *&* Alexandri VII. *Constitutiones, FIDE DIVINA CREDI POTEST Librum cui titulus,* Augustinus Jansenii, *esse hæreticum, & Quinque Propositiones ex*

eo decerptas esse Jansenii, & in sensu Jansenii damnatas.

Propugnabuntur, Deo duce, & auspice Virgine, in Aula Collegii Claromontani, Societatis Jesu, die 12 Decembris, An. 1661.

The TENTH AGE.

The Head of the Church of Rome, *against the Schismatical* Greeks.

It was in this Age that the Schism of Photius *prevailing did separate the* Greeks *from the Head of the Church: We acknowledge Christ to be so the Head, that during his absence in Heaven he hath delegated the Government thereof, first to* Peter, *and then to his Successors; and does grant unto them THE VERY SAME INFALLIBILITY WHICH HE HIMSELF HAD, as often as they shall speak ex Cathedra.*

There is therefore in the Church of Rome *an Infallible Judge of Controversies of Faith, EVEN WITHOUT A GENERAL COUNCIL, as well in Questions appertaining to* Right,

as

as in matters of FACT. *Therefore, ſince the Conſtitutions of* Innocent *the* X^th *and* Alexander *the* VIIth, *WE MAY BELIEVE WITH A DIVINE FAITH, that the* Book *intituled the* Auguſtin of Janſenius *is* heretical; *and the* Five Propoſitions *which are gathered out of it, to be* Janſenius's, *and in the ſenſe of* Janſenius *condemned.*

Theſe ſhall be defended, by the aſſiſtance of God, and the favour of the Virgin, in the Hall of the College of Clermont, *belonging to the* Society of Jeſus, *the* 12 *day of December, in the Year* 1661.

This *Poſition* contains in it two parts; the *one* concerning the Primacy of the *Pope*, in which all Catholicks do agree: the *other* touching that *Infallibility* which theſe *Jeſuites* do attribute to him.

We do not ſpeak here of that which is by ſome *Divines* maintain'd, and which onely concerns the Judgments which the *Popes* have of ſuch *Truths* as are revealed by *God* in the *Scriptures* & in *Tradition*.

It is ſufficiently known what has been upon this Subject the ſenſe and opinions of the *Gallicane Church*, and of the *Univerſity* of *Paris*, and what we are to underſtand by this expreſſion, *Sententia Pariſienſium*, when we find it upon this matter in the books even of the *Jeſuites* themſelves.

As evident is it alſo, that thoſe amongſt ſome of the new Doctors who would be thought the moſt favourable to *Popes*, as *Monſieur du Val*, have not been afraid to maintain, the *Pope*'s being *Infallible* was no matter of Faith. *Non eſt de fide Summum Pontificem eſſe Infallibilem.* And, that the Opinion which aſſures us he is not, is neither erroneous nor raſh. *Non eſt erroneum neque temerarium, temeritate Opinionis, dicere, Summum Pontificem in decernendo errare poſſe.*

Duvallius *de Suprema authorit. Rom. Pontific.* l. 2. q. 1.

Ibid.

But theſe very *Divines* (however ſtudious of exalting as much as they could poſſibly the Authority of the *Soveraign Biſhops*) do acknowledge as a thing certain, indubitable and conſtant amongſt all *Catholicks*, That *they* are not

not *Infallible* in matters of *Fact*; That *therein* they may *erre*, and That indeed they are very frequently mistaken. *All Catholicks* (saies Cardinal *Bellarmine*) *accord in this, That the Pope, acting as Pope, and with the Assembly of his Counsellers, yea, even with a General Council it self, may be deceived in particular facts, which depend upon the information and testimony of men.* And applying this general *Maxime* to a matter of *Fact*, perfectly resembling that of *Jansenius*, which is, to consider whether the Heresie of the *Monothelites* be comprehended in the *Epistles* of *Honorius*, as the *VI. General Council* confirm'd by so many *Popes* hath defin'd it, he adds; A General and Lawfull *Council* cannot erre in defining Points of *Faith*, (as neither has the *Sixth Council* erred therein;) but it may erre in Questions concerning matters of Fact. *Generale Concilium legitimum non potest errare, ut neque erravit hoc Sextum, in Dogmatibus Fidei definiendis; tamen errare potest in Quæstionibus de Facto.* And Cardinal *Baronius* affirms the very

Bellarm, *de Sum. Pontif.* l. 4. c. 2.

Ibid. c. 11.

same, upon the same Subject of the *Sixth Oecumenical Council*. We do not so strictly receive the *Condemnation* even of *General Councils* themselves, as to what concerns mens *Persons* and their *Writings*: For, no body doubts but that, who-ever it is, he may be deceived in matters of *Fact*; and then is that expression of S. *Paul* to take place, We can doe nothing against the Truth, but for the Truth. *In his enim quæ Facti sunt, unumquemque contingere posse falli, nemini dubium est.* Baron. *ad An.* 681. *n.* 39.

All other *Divines*, even the most devoted to the *Court* of *Rome*, have hitherto contain'd themselves within these limits; but the *Jesuites* will no more indure either bounds or Examples in their excess and extravagancies. It suffices not them to render the Pope *Infallible*, as some Divines may possibly have done: They will have it, that *Jesus Christ* has absolutely imparted to him the *very same Infallibility which He himself possess'd upon the Earth*: and that as this Infallibility of *Jesus Christ* extended to all, and not onely to things already reveal'd,

veal'd, but to those things which had never yet been so reveal'd, and that he made known himself in saying them; so the *Pope* does also become *Infallible*, not onely in proposing to the Church what is contain'd in the *reveal'd Will of God*, but in proposing to her likewise *matters of Fact*, which it is evident and certain God has never yet reveal'd, as when (for Instance) the Question is, Whether these *Propositions* are in a Book of the *Seventeenth Age*.

Nor are these any Consequences which we may naturally deduce from their doctrine; they draw them thence themselves, and form Catholick Assertions of them, conformable to the *Title* of their Position. *There is then* (say they) *an Infallible Judge of Controversies of Faith, even extrinsecal to a General Council it self, as well for Questions appertaining to Right, as for those which concern matters of Fact.* And that you should not doubt what it is they would signifie by these *Questions of Fact*, (albeit the word *Fact* oppos'd to *Right* renders it sufficiently perspicuous)

ous) they produce for an Example, and as a new Conſequence of this Infallibility of *Jeſus Chriſt* communicated to the *Pope*, That, ſince the *Conſtitutions*, we may believe with a *divine Faith* that the Book of *Janſenius* is heretical, and that the *Five Propoſitions* do belong to this Author. *Unde, poſt Innocentii X. & Alexandri VII. Conſtitutiones, fide divinâ credi poteſt Librum, cui titulus eſt* Janſenii Auguſtinus, *eſſe hæreticum, & Quinque Propoſitiones ex eo decerptas eſſe Janſenii.*

Behold then here the *Propoſition* which theſe men aſſert publickly in one of the greateſt Cities of the World; and it is worth obſerving, to note the *Original* and the *date* of it. For thoſe who now at preſent promote it ſo boldly, had long ſince ſcatter'd the ſeeds thereof in ſome of their Writings; and it was ſufficiently evident that all their deſign was to be bottom'd upon this Errour: they had likewiſe themſelves advanced the *Concluſions* in one place, and the *Principles* in another; but it was ſtill with certain windings and ambiguities

biguities of termes, which as yet furniſh'd them with lurking-holes and places of ſubterfuge; but now they diſcover nakedly and without diſguiſe to the *Church* what it is they pretend to eſtabliſh in her, let the whole Church take notice of it then, and record it, That it was the 12 of *December*, in the year 1661, that the *Jeſuites* openly publiſhed that monſtrous Opinion which they have been ſo long a-brooding: That it was upon this day they propos'd as a moſt Catholick Aſſertion, *That whenever the Pope does ſpeak out of his Chair, HE HATH THE SAME INFALLIBILITY THAT JESUS CHRIST HATH, not onely in Queſtions of* Right, *BUT ALSO IN MATTERS OF FACT, and that hence we are to believe WITH A FAITH DIVINE, that thoſe* Five Propoſitions *are of* Janſenius.

It will, *My Lords*, be needleſs to amplifie much, in letting the world ſee that this is not here onely a ſolitary Errour or ſimple Hereſie, but a whole ſource of Errours, and (as one may ſay) an Uni-

Universal *Heresie*, which overthrows all Religion.

For you know, *My Lords*, that the very point *Fundamental* of *Christian Religion* is, That our Faith is not supported upon the *word of Men*, but upon the *Word of God*; which is *Truth* it self: and that it is *That* which renders it immoveable and altogether Divine; whereas it would else prove but Humane, were it upheld by any other Authority less then that of God, and if we were not able to render our selves that Testimony which S. *Paul* gives the Christians of *Thessalonica*, To have received the Word which God hath taught us by his Church; and that, not as the Word of *Men*, but as the Word of *God*, and as in truth it is. *Non ut verbum hominum, sed, sicut est vere, verbum Dei.* Whatsoever is compriſed in the *Faith* (saies S. *Bernard*) is built upon solid and certain Truth, perſuaded by the divine *Oracles*, confirmed by *Miracles*, and consecrated by the production of the *Virgin*, by the *blood* of our Redeemer, and by the glory of his Resur-

De error. Abailardi, c. 4.

Resurrection; *Totum quod in Fide est, certâ ac solidâ veritate submixtum, Oraculis & Miraculis divinitus persuasum, stabilitum, & consecratum partu Virginis, sanguine Redemptoris, gloriâ resurgentis.*

Whosoever therefore shall presume to assum, that a Thing neither revealed nor attested by God (as is that, to know whether Propositions are really an Author's of these last Ages) is an Object of *divine Faith*, merely because the *Pope* has said it, or does establish for a Fundamental of his *Belief* any humane Authority and word of a mortal Man, subverts the *Faith*: or that makes a *God* of the *Pope*, and of his Word a divine Word and a holy Scripture, is not onely guilty of Heresie, but of horrid Impiety, and a *species* of *Idolatry*. For *Idolatry* does not consist merely in giving to Man the Name of God; but infinitely more when we attribute to him those Qualities which are peculiar to God, and when we render him those honours which are alone due to the *Deity*. Now this intire submission of our Spirit,

and

and of all our Intellectuals comprehended in the act of our *Faith*, is no other then that Adoration which we pay to the *Prima Veritas* it self: and therefore whosoever he be that renders it to the word of a Man, (what-ever rank he may hold in the Church) whatever saies that he believes with a *Faith divine*, that which he would not believe but because a Man has affirmed it, does constitute *Man* in the place of *God*, transfers to the *Creature* that which is alone due to the *Creator*, and makes (as far as in him lies) a kind of *Idol* of the *Vicar* of *Jesus Christ*.

And it is this, my *Lords*, which will doubtless oblige you so much the more to detest this Impiety. That the Promoters of this Doctrine have imagin'd they shall make it pass under the shelter of that Respect which all Catholicks bear towards the *Pope*; and that none will presume to oppose it, for fear of offending him. But were it possible to offer a greater affront to the prime Minister of *Jesus Christ*, then to conceive they doe him honour by a *Blasphemy* so injurious

jurious to *Jeſus Chriſt*: that he ſhould ſuffer them to equal him with his *Maſter*, by aſcribing to him the ſame *Infallibility* which *He* alone poſſeſſes: and that men ſhould render that ſupreme *Cultus* of a Divine faith to his Words, which is onely due to the Word of God. If S. *Paul* and S. *Barnabas*, perceiving certain perſons ready to render them the ſame honours which they gave to their *falſe Gods*, did rend their Garments, to teſtifie their extreme grief and reſentment, and caſt themſelves in amongſt the people to hinder them of their purpoſe, we are bound to believe, that if the *Pope* were well advertiz'd of this fearfull and prodigious exceſs, he would not fail with his whole Authority to repreſs theſe prophane *Adorateurs*, and that, as a Sin incapable of loſing him for ever before *God*, he would not permit himſelf to be ſo much as once touch'd with the leaſt complacency of ſo deteſtable a Flattery. He would certainly conſider, even with trembling, the vengeance which God did execute upon that laſt King of the *Jews*, for having

onely

dately indulg'd the tumultuary Acclamations of a People, who (after they heard him speak) cry'd out, The Voice of God, and not of Man; *Dei vox, & non hominis*; since the Scripture informs us, that the *Angel* of the *Lord* did immediately smite him, because he had not given the honour which was due to God. *Confestim autem percussit eum Angelus Domini, eò quòd non dedisset honorem Deo.* In the mean while, how much less criminal were the Adulations of these People then that of the *Jesuites*? *That* might possibly be taken for some sudden transport of Joy, which is oftentimes not regulated by Reason; and sometimes we find that even the *Scripture* it self gives to *Judges*, and to *Princes* the appellation of *Gods*: but *here* they attribute to the *Pope*, and that deliberately, out of a formed design, and the establishment of a *Dogme* and of a Theological Assertion, not a senseless Name, but one of the most splendent and glorious Titles of *God*, and the most incommunicable to the *Creatures*, which is, That the Word of a *Pope* should be

so

ſo Infallible as it ſhould merit the ſubmiſſion of divine Faith to it, which cannot be render'd without groſs *Idolatry* to any, ſave to the *Prime* and Sovereign *Verity*.

For we cannot ſay upon this occaſion what thoſe are wont to affirm who maintain the Infallibility of the *Pope* in matters of *Faith*, That in believing what the *Pope* decides concerning them, they do not eſtabliſh their Faith upon the word of a Man, becauſe *he* propoſes onely what has been by God reveal'd in *Scripture* and *Tradition*; ſo as ſtill their Faith is founded upon the Word of *God*. We can ſay nothing like this upon the ſubject in hand, and in reference to which the *Jeſuites* pretend that the *Pope* is as Infallible as *Jeſus Chriſt*, and his *Deciſion* an object of *divine Faith*. When the *Pope* ſhall propoſe a matter of Fact of a *Seventeenth Age*, as (for example) to divine whether hereticall Propoſitions have been taught by an Author of that *Period*, we cannot pretend that he propounds a thing which is either reveal'd

in *Scripture* or in *Tradition*. Well he may ſay that ſo he judges it; but he cannot affirm that God has reveal'd it: He may averre it of himſelf; but he cannot ſay, *Dominus locutus eſt*, that God has declar'd it. In like ſort, when it is *Man* which ſpeaks, and not *God*, thoſe who aſſert that we may adhibit a *divine Faith* to a Deciſion of this nature, do viſibly perpetrate the abominable exceſs of thoſe blinded people, and joyn in their acclamation, *Voces Dei, & non hominis*.

Now if the Piety of the *Pope* do (as *doubtleſs* it will) preſerve him from being infected with this Sacrilegious Opinion; thoſe who preſent him this *poiſon* will nevertheleſs be as criminal as thoſe miſerable Flatterers who were the occaſion of the death of their King by their impious *Elogies*. For he is not an *homicide* of the *Soul* or *Body* onely, who effectively takes away the Life of one or the other; but he is a Murtherer alſo, who does *that* which is of it ſelf capable to extinguiſh either the one or the other. S. *Cyprian* names

Cyprianus *de Lapſis.*

thoſe

thoſe Chriſtians *Parricides*, that for fear of Perſecution offer'd their ſucking Infants to the *Idols*: becauſe, though they could not (ſaies S. *Auguſtin*) by this *Idolatry*, and in which the poor Babes had no part, bereave them of that ſpiritual life which they had deriv'd from their *Baptiſm*; yet did they not-withſtanding rob them of it, as much as in them lay. *In illis quidem interfectionem non faciunt; ſed, quantum in ipſis eſt, interfectores fiunt.* Aug. Ep. 23

Flatter not your ſelves, adds the ſame S. *Auguſtin*, (ſpeaking of ſuch as gave others occaſion of ſinning) that your Brother is not yet *dead* through the ſcandal you have given him: He is not dead, and yet are you an homicide. *Et ille vivit, & tu homicida es.* We may ſay the very ſame of the *Jeſuites* in relation to the *Pope*, into whom they ſtrive to inſpire an Opinion ſo mortal, *Non ſibi blandiantur quia ille non eſt mortuus, & ille vivit, & iſti homicida ſunt.* In lib. de Paſtoribus, cap. 4.

But it is not the *Pope* alone to whom they give an occaſion of Scandal, they offer it to all the Faithfull in gene-

ral, whilſt they perſuade them to eſtabliſh their Belief upon the Word of a mortal Man, and to ſubmit themſelves to it as to the *prime Verity*, which can in no ſort be done (as has already been demonſtrated) without a kind of *Idolatry*. So as the *Jeſuites* doe in a manner the very ſame thing with thoſe *Hereticks* who would have men render Divine honours to the Virgin. For as the true reſpect which we owe to the *Virgin* (the *moſt holy of all the Creatures*) would not diminiſh the Crime of theſe *Hereticks* and their *Diſciples*; ſo nor would the veneration that all the Faithfull have for the *Head* of the *Church* exempt them from the guilt of a very hainous ſin before God, if thus deluded by the *Jeſuites* they ſhould render to the Word of a *Man* (howſoever conſpicuous in the *Church*) this ſoveraign deference of *Divine Faith*, which cannot be paid, without manifeſt impiety, but to the Word of God himſelf.

Little do the men of the world conſider the magnitude of theſe ſorts of offences, ſince, being wholly carnal, they

are

are not concern'd but with things altogether groſs and exteriour. Theſe hypocritical *Devotes* permit themſelves to be eaſily tranſported with ſuch exceſſes, becauſe they conceive it a great degree of Piety, blindly to embrace what-ever it be that elevates thoſe Things and Perſons to whom we owe reſpect: and hence it is proceeds that variety of *Opinions* which they term *Pious*, without at all putting themſelves to the trouble of inquiring whether they are *true* or *falſe*; as if what were *falſe* could be a fit object of Piety, or that the God of *Truth* might be honour'd with a *Lie*. But you (my *Lords*) know, that thoſe who are bred up in the ſincere ſpirit of *Chriſtianiſm*, make a far different account of theſe matters. *They* equally deteſt *Lying*, to whoſe profit ſoever it may poſſibly appear advantageous, were it to the *Pope*, to the *Virgin*, were it even to *J. Chriſt* himſelf. And, which one would hardly ſay, had not S. *Auguſtin* ſaid it before us, for this *Father* was not afraid to aſſert it, *That if the Lying and the Calumny which is us'd to* Aug. *de Mendacio*, *cap.* 20.

take away the temporal life of a man be a deteſtable crime, much more abominable is that which tends to the bereaving us of the life eternal; ſuch as is all prevarication in matter of Religion; yea though it were even employ'd in aſcribing falſe praiſes to Jeſus Chriſt himſelf. Where-
Ibid. cap. 10. *fore* (ſaies the ſame Father) *it were an extreme folly for a Chriſtian not to be rather prepar'd to ſuffer all ſorts of indignities, and even ſuch as ſtrike a terror into holy Souls, then once condeſcend to whomſoever would oblige him to corrupt the Goſpel by any fictitious praiſes of J. Chriſt.*

Seeing then (according to this holy *Saint*) it would be an abominable Crime to attribute any falſe Praiſes to *J. Chriſt* himſelf, who, being *God*, is ſuperiour to all Praiſes; how much greater is it to aſcribe to a mortal Man, *inviron'd with infirmities*, (as the *Scripture* expreſſes it) the Praiſes which appertain to *God* alone? But into what Labyrinths of Errours ſhall we not precipitate our ſelves, if once we grant a liberty to our humane fancy to ſhroud its various wan-

wandrings under a pretext of *Piety*? For, if *Opinions* must be tolerated, how false soever they may be, because an ill-advis'd Piety judges them Pious; and, if it be a plausible and sufficient reason to exempt *Popes* from Faults and Errours obnoxious to humane nature, by pretending one may piously believe that *God*, having intrusted them with the Government of the *Church*, will never permit them to fall into any Errours which may be prejudicial to it, as the *Jesuites* do from hence believe they have a right to invest the *Popes* in the same state of *Infallibility* which *J. Christ had*, and that even in matters of *Fact*, when they propose them to the *Universal Church*: why may they not as well pretend they have the same right also of attributing to the *Popes* the same *Impeccability* which *J. Christ* had, in all those concernments which relate to the Government of the Church, and the functions of their Soveraign *Pontificate*? why should not this latter opinion be as pious as the former? Would it not seem incomparably more

advantageous to the *Church*, that the *Popes* could not sin in this manner, then to be *Infallible* in matters of *Fact*? And the *Souls* which are purchased by the bloud of *J. Christ*, have they not receiv'd infinitely more detriment from the wicked Administration of some *Popes*, then they could ever contract from their want of illumination or due attention in the understanding of some particular Author?

A man that had liv'd in the *Primitive* Ages of the *Church*, resting himself upon these Probabilities and Conveniencies of humane Witts, would he not have believed he had reason to say, That *God* would never permit that the Seat of S. *Peter* should, for near one intire *Age*, be possess'd by Persons so prodigiously unworthy? As *Cardinal Baronius* does with grief acknowledg it happen'd for during almost the whole *Tenth Age*, by the power of the *Marquess* of *Toscany*; who domineering with his Arms and Mony over the *Clergy* and people of *Rome*, establish'd such Persons in S. *Peter's Chair* as were not onely

Baron. *ad An.* 897. *n.* 4.

onely wicked in regard of themſelves, but were ſo alſo to the Church, by introducing moſt horrible Diſorders, ſuch as the ſame *Baronius* complains were brought in by *John* the Xth, who made a *Child* of five years of age *Archbiſhop* of *Reims*, upon which the *Cardinal* makes this ſad reflexion: *Tantum nefas, quo jura omnia Eccleſiaſtica fauciantur, ejus Pontificis authoritate introductum, quem infamis fœmina infami operâ Petri ſolium intruſiſſet.* Ad An. 923 n. 11.

Would not this man have believed that *God* would never have permitted the *Vicar* of him who ſaid *his Kingdom was not of this World*, to undertake the diſpoſal of temporal Kingdoms, to depoſe ſome from them, and conferre them upon others, as *Julius* the II^d^ did the Kingdom of *Navarre*, which the Kings of *Spain* now poſſeſs to the prejudice of *ours*, and *that* by virtue onely of a Gift pretended to be receiv'd of this *Pope*, who took it away from its lawful King? *Mr.* du Puis *in his Treatiſe of the Rights of the King to the Kingdom of* Navarre.

Would he not have believed that *God* would never have ſuffer'd that

Schiſm

Schiſm ſhould have been introduc'd in the very Seat of *Unity* after ſuch a manner, as that the *Church* for almoſt *fourty years* could not be able to diſcern its true *Paſtor* from him that was the *Hireling* and the falſe one, ſeeing it ſelf abandon'd to two *Mercenaries*, each of which pretended to the *Title* and *Quality*, in this onely agreeing together, to keep the Church in a fatal Diviſion; as it happen'd towards the period of the *Fourteenth Age*, when one of theſe *Anti-Popes* had his Seat at *Avignon*, the other at *Rome?*

Would he not have believed that *God* would never have permitted that he, whoſe principal *Office* is to keep all *Chriſtians* in *Unity*, ſhould by his raſh and haſty *Excommunications* be the occaſion of whole Kingdomes Defection from the *Catholick* Communion, and by this means an infinity of Souls miſerably periſh by *Schiſm* and *Hereſie*; as it came to paſs in *England*, through the precipitancy of *Clement* the VIIth, preſented with ſo much *Zeal* to *Pope Paul* the Vth, that he might thereby ſtop him from

In a Letter to Hen. *IV. touching the* Venetian *affaire, dans les Oeuvres diverſes, p.* 874

from falling into the like overſight in the difference with the *Venetians*, re-inforcing it alſo by the Example of *Leo* the Xth in reference to *Germany*, and by remonſtrating to him, that he ought to conſider he was now in the ſame *Criſis* and at the ſame point in which *Leo the Tenth* loſt Religion in *Germany*, and *Clement the Seventh* ruin'd it in *England*, but, by which *Clement the Eighth* did preſerve it in *France*?

Indeed to reaſon onely from that which in our fond opinions would appear moſt advantageous to the *Church*, and what we ſhould be ready to judge ought to be, according to our weak apprehenſions, certain it is, that if thoſe who ſeem to be the Wiſeſt men had been ſummon'd to the Counſel of *God* what time he was about the contrivance and model of the *Church*, they would, doubtleſs, have thought it fitting that he ſhould never have permitted his *Lieutenants* upon Earth to fall into ſuch diſorders, ſo diametrically oppoſite to the duty of their *Place*, and ſo prejudicial to thoſe *Souls* which were committed

mitted to them. But the *Thoughts of God are immenſely wide from the Thoughts of Men*, and he has by his moſt inſcrutable Judgements reſolved, that the *Events* ſhould totally confound all our pretended Wiſedom, having permitted what we ſhould have believed he would never have permitted. And therefore all truly pious Perſons ought to acknowledge from ſo many ſad and deplorable Examples, That *God* has not thought good the Stability of his *Church* ſhould depend upon the Sanctity, the Wiſedom and the Sagacity of one *ſingle* Man, though he were the *Head* and Supreme Paſtor of it.

Ad An. 897 n. 5. It is the religious reflexion of *Cardinal Baronius* upon the Diſorders of the *Popes* of the *Tenth Age*: To the end (ſaies he) that *God* might make appear his *Church* was not of any *humane invention*, but an *Inſtitution purely divine*, he has been pleas'd to ſhew that it ſhould never loſe it ſelf or come to deſtruction by the Vices of ungodly *Popes*, as *Kingdomes* and *Commonwealths* have frequently done through the Crimes and

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the Vices of irreligious and ungodly Kings. *Ut enim Deus ſignificaret eandem ſuam Eccleſiam nequaquam humanum eſſe figmentum, ſed planè Divinum inventum, oportuit oſtendiſſe eam nequaquam pravorum Antiſtitum operâ perdi poſſe & ad nihilum redigi, ſicut de aliis diverſarum Gentium Regnis & bene ſtatutis Rebus-publicis factum conſtat.*

It is the very ſame in that kind of *Infallibility* which theſe *Jeſuites* attribute to the *Pope*, by a miſtake altogether new and unheard-of, which *God* has permitted ſhould yet be deſtroy'd by ſo many Examples, that there is not a *Divine* who can ever believe it to be true, without manifeſtly condemning himſelf of *Hereſie*: For if all the Deciſions of *Popes* concerning *matters of Fact* themſelves were as ſo many *Articles of Faith*, there being hardly one able *Divine* which does not oppugn ſome of them, there would in fine be none of them but would be found to oppoſe the very *Faith* it ſelf.

For inſtance, Who is there does not at pre-

present think that the *Epistles* attributed to the first *Popes* were never any of those *Popes* Writings, but a Work or Rhapsody rather of some Cheat and Impostor? And yet not onely *Pope Nicolas* commanded the *Bishops* of *France* to receive them; but his *Successors* have inserted them into the Book of the *Decretals*, which they have by their *Authority Apostolical* propos'd to serve as a *Rule* to the *Universal Church*; and in which they speak at least as much out of their *Chair*, as in their ordinary *Bulls*. How then should one without gross impiety believe that these *Epistles* are forged, as at present all able *Church-men* believe them to be, yea even the *Jesuites* themselves, if we are oblig'd to acknowledge the same *Infallibility* in *Popes* as in *Jesus Christ* in Questions of *Fact*? Do we think the *Infallibility* of *J. Christ* would permit us to propose to the *Catholick Church* pieces which are evidently *false* and supposititious, for such as are genuine and *true*?

P. Sermond P. Peta. *and others.*

There is hardly any *matter of Fact* of more importance to the *Church*, then

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to diſcern a *Council* whether it be *General* or not, Lawfull, or Illegitimate. In the mean time, has *France* been *Heretical* for not having acknowledged the *Council* of *Florence* as *Oecumenical*, notwithſtanding the *Bulls* of *Pope Eugenius* the Fourth, and all thoſe Declarations which he prefix'd at the head of this *Council*, to oblige the whole World to own it for a *General* one? Did the *Cardinal* of *Lorrain* oppoſe the *Faith*, when he openly teſtified in theſe terms to *Pope Pius* the *Fourth* what his Opinion was upon this Controverſie, and that of all *France*? *As for the latter of thoſe Titles which you would attribute to our holy Father, taken out of the Council of* Florence, *I cannot deny but that I am a* French-man, *brought up in the Univerſity of* Paris, *in which our Tenent is, That the Authority of a Council is above the Pope, and that they are cenſur'd as Hereticks who maintain the contrary: That in* France *they acknowledge the Council of* Conſtance *for General in all its parts: That they adhere to that of* Baſil, *and eſteem that*

of

of Florence *for neither Lawfull nor General*, and, *That all the* French *will ſooner periſh then be induc'd to believe the contrary.*

This *Letter* of the *Cardinal* of *Lorrain*, which he directed to his *Secretary* then at *Rome* to be ſhewn *Pope Pius* IVth, is to be ſeen in the Collection of the *Memoires* of the *Council* of *Trent*, publiſhed by the late *Monſieur du Puis*, and printed by *Cramoiſy*.

During the firſt difference of *Pope Eugenius* IVth with the *Council* of *Baſil*, he publiſhed a very authentick *Bull*, by which he declar'd, that he transferr'd the *Council* to *Boulogne*, and that whoſoever ſhould dare maintain this Tranſlation was unjuſt, did *erre* both from the Truth and Catholick Faith. *Fuit igitur à* Baſileenſi *Civitate legitima pro tunc noſtra Concilii diſſolutio, & aſſerentes contrà ſunt penitus ab omni veritate & fide Catholica alieni.* And yet, notwithſtanding, the Fathers of the *Council* of *Baſil* perſiſting that this *Tranſlation* was unjuſt and null, *Eugenius* was forc'd to acknowledge by another as authentick

tick a *Bull*, that, in effect, it was void, and that the *Council* was alwaies legitimately aſſembled from the beginning of it to that very time. You may find both the *one* and the *other* of theſe *Bulls* in *Raynaldus*; the *firſt* in the year 1433, and the *latter* in *Anno* 1494. Now, ſhall both of theſe be embrac'd for *Articles of Faith*? And ſhall we be oblig'd to believe that the ſame *Council*, at the very ſame time, was an Unlawfull *Conventicle*, and a Lawfull *Council* of the Univerſal *Church* aſſembled by the *Holy Spirit*?

The ſame *Raynaldus* mentions a *Bull* of *Eugenius* the IVth againſt the *Cardinal d'Arles*, who preſided at the *Council* of *Baſil*, wherein he is call'd *Iniquitatis alumnus atque perditionis filius*. If the Suffrage of the *Popes* in the Judgments which they make concerning Perſons by their *Bulls* are to be reputed as *Infallible* as that of *Jeſus Chriſt*, we ſhould be oblig'd to hold this *Cardinal* for a very wicked Caitiff: But what ſhall we think if *God* have judg'd otherwiſe concerning him; and that, far from *Ad Ann. 1640.*

willing us to detest him as a *Child of Iniquity and a Son of Perdition*, he would have us to reverence him for one of the *Blessed*, confirming his Sanctity by publick *Miracles*, authoriz'd by another *Pope*, which was *Clement* the VIIIth, who has by an authentick *Bull* enroll'd him among the number of the Happy, by declaring, not that he had done *Penance* after his being *a Child of Iniquity*, but that he had alwaies led a most heavenly, chast and immaculate life, as it is to be seen in that *Bull* of his *Beatification* recited at large by *Ciaconius*?

These are some *Examples* which sufficiently discover to us the false pretence of these *Jesuites*: But, without seeking farther, the very *Authors* of this *Doctrine* find themselves plung'd in *Heresie* by the undeniable sequel of their *Errours*. For they maintain in this very *Conclusion*, That *Pope Honorius* has taught nothing in his Epistles but what was most consonant and agreeable to the *Catholick Faith*, concerning the *two Wills* and *two Operations* in *Jesus Christ*. *Duas in Christo Voluntates & Opera-*

Operationes fuiſſe profitemur; nec aliud à nobis ſenſit Honorius, *dum Operationem Chriſti unicam eſſe ſcripſit.* Now, if this be a point of *Faith*, as theſe *Jeſuites* pretend, That the Book of *Janſenius* is *Heretical*, and that the *Five Propoſitions* are of this *Author*, becauſe two *Popes* have affirmed it; and that we are oblig'd to conſider what they ſay in thoſe Particulars, as if *J. Chriſt* had himſelf pronounc'd it; with how much greater reaſon may we affirm the ſame of *Pope Honorius*'s *Epiſtles*, which have both been examin'd, condemn'd and *Burnt* by a *General Council* of the whole *Church*, where the *Pope* himſelf preſided by his *Legats*, and which has been confirm'd, as to this very point and *Article*, by two other *General Councils* more, and by a very great number of *Popes* beſide? For, if ever *Popes* ſpeak out of the *Chair*, it is *then* when they ſpeak with the *General Councils*, and confirm them by their *Apoſtolical Authority*.

And thus, doubtleſs, *Pope Leo* the Second ſpake out of his *Chair*, when in *Leo, Epiſt. ad Conſtan.*

several of his *Epistles* which he wrote to confirm the VIth *Oecumenical Council*, he did in particular ratifie the Condemnation of *Honorius*, and pronounced him *Anathema*; because he had not enlightned the *Apostolical Church* (they are the expres's words) by the doctrine of *Apostolical Tradition*, but suffered her to be defiled by a prophane Tradition. *Qui hanc Apostolicam Ecclesiam non Apostolicæ Traditionis doctrinâ illustravit, sed prophanâ Traditione maculari permisit.* And, by consequence, if then when the *Popes* dictate from their *Chair*, whatsoever the Subject be, (matter of *Right* or *Fact*) they have the same *Infallibility* with *Jesus Christ*, and that all which they pronounce is an *Article of Faith*; it ought to be as much a matter of *Faith*, that the *Epistles* of *Honorius* are *Heretical*, and the person who denies it, after assent to this general *Maxime*, bears the most notorious mark of an *Heretick*, (according to S. *Paul*) which is to be *self-condemned*.

It would not signifie in the least, to have recourse to that pretended falsifica-

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tion of the *Acts* of the VIth *Council*, and the *Epistles* of *Leo* the *Second*. For, as this pretence is altogether unmaintainable, frivolous and extravagant, (as even the most devoted *Bishops* to the *Jesuites* have themselves acknowledged in the last *Assembly* of the *Clergy*;) were there onely this miserable evasion to excuse us from believing with a *divine Faith* that *Honorius* was justly *Anathematiz'd*, and his *Epistles* legally condemn'd as replete with *Heresies*, we must certainly have renoune'd our common Senses to form any other judgment concerning that *Pope*, and not to hold his *Epistles* for *Heretical*.

But, as it is the property of *Errour* to destroy it self, He that should be engaged by this novel Opinion of the *Jesuites* necessarily to hold, that the *Epistles* of *Honorius* are *Heretical*, by the same would find himself obliged to acknowledg the Fallacy of this Opinion: For, how should he believe that all *Popes* are endow'd with a like *Infallibility* with *S. Christ*, what time they speak out of their *Chair*, considering that *Ho-*

norius ſlipt into an *Errour* in a conjuncture in which 'tis difficult to conceive but that he did ſpeak out of his *Chair*, ſeeing he ſpake as a *Judge* in a Controverſie of *Faith*, and in order to the adjuſting of the greateſt difference which was then on foot in the *Church*, and which had divided all the *Oriental Patriarchs*? And, for all this, not regarding the judgment of the VIth *Council*, and ſuppoſing (what is extremely ridiculous) that the *Acts* thereof were corrupted; how ſhould it be pretended that *Honorius* had in this encounter the ſame *Infallibility* with *J. Chriſt*, ſince, having by his *Letters* approved the heretical *Epiſtles* of *Sergius Patriarch* of *Conſtantinople*, either he underſtood it as he ought, and then he erred in point of *Right*, by approving the heretical Opinion of one ſingle *Will* in *J. Chriſt*, which he had acknowledg'd to be in effect contain'd in this *Epiſtle* of *Sergius*; or he underſtood it amiſs, for accepting that in a *Catholick* ſenſe which *Sergius* had aſſerted in an *Heretical*, and ſo he had at leaſt erred in point of *Faith*?

So

So that the *Jeſuites* can in no ſort avoid the being *Hereticks* in either ſenſe. For, if it be *Hereſie* (as doubtleſs it is) to attribute to *Popes*, ſpeaking *ex Cathedra*, the ſame *Infallibility* with *Jeſus Chriſt* as well in Queſtions pertaining to *Right* as to thoſe of *Fact*, ſo as their Deciſions concerning the *Facts* themſelves may be believed by a *divine Faith*, they are rank *Hereticks*, as being engag'd to maintain this *Blaſphemy*. And in caſe they pretend that this is a true Opinion, they are nevertheleſs *Hereticks*, becauſe they oppoſe the *Faith*, not ſubmitting to the *Deciſion* of ſo many *Popes* and *General Councils* in reference to the condemnation of *Honorius*, who (according to their Errour) we are by *divine Faith* oblig'd to believe had been juſtly condemn'd, becauſe he was ſo by *Judges* as *Infallible* as *Jeſus Chriſt*, as well in matters of *Right* as thoſe of *Fact*.

I inſiſt too long, my *Lord*, in refuting an *Errour* ſo notorious. Give me leave yet to repreſent to you *one* moſt pernicious Conſequence. You have ſeen

what the deſign of this *Poſition* is, and how ſpecious a *Title* they have prefix'd before it; *Aſſertionis Catholicæ contrà Seculorum omnium prævipuas Hæreſes*: This being ſo, what may we elſe imagin, when we ſhall ſee by the ſequel, of that which they oppoſe to theſe *Hereſies*, but that *they* are *Catholick Truths* maintain'd by the *Church* againſt theſe *Hereticks*, and which we are oblig'd to acknowledge under cenſure of being our ſelves *Hereticks*, and of *Apoſtaſie* from the Communion of the *Church*? Never then (according to theſe *Jeſuites*) muſt we think of receiving the poor *Greeks* into the Communion of the *Catholick Church*, or re-unite theſe divided Members ſever'd by ſo deplorable a *Schiſm*, but in obliging them to confeſs that *Chriſt* has beſtowed the *ſame Infallibility* upon all the *Popes* which He himſelf has, in all that they propoſe to the *Univerſal Church*; yea, even in matters which concern particular *Facts*. And, as all the *Hereticks* of theſe laſt *Ages* have embrac'd the *Errour* of the *Greeks* againſt the *Primacy* of the *holy*

See, we muſt never open the doors of the *Church* to them before they make profeſſion of this fine new *Article of Faith*.

But admit we ſhould not exact that ſo ſtrictly of them, what an Obſtacle do we not lay in the way of their Converſion? what Scandal are we not guilty of? and what pretext do we not afford their *Miniſters* to decry the *Catholick Church* before their abus'd People, by rendering her odious and contemptible, and by confirming them in thoſe their ancient Calumnies and Reproches which they have ſo frequently objected to the *Catholicks* for equalling the *Pope* to *Almighty God*?

'Tis well known, that it is from *their* Principles they have inſpired *Rebellion* into ſo many People. Should therefore Religious and Pious perſons favour them in this deteſtable deſign, that they furniſh them with Armes to fight againſt us, and ſuffer them to look upon the deference which the Faithfull owe to the *Pope* as an inſupportable *Yoak* upon the *Conſcience*, in things that do

not

not at all concern any *point of Faith*, and whereof the knowledge does not in the least conduce to Salvation?

This is it (my *Lords*) which has chiefly oblig'd us to speak upon this occasion: And it was highly necessary that the *Catholick Divines* should make hast to decry this Impiety, lest those *Uncircumcis'd* should take occasion of insulting over the *Armies of the living God*. We were obliged to prevent them, to the end they may see that we do no less abhor this excess in the *Catholick Church* for the love of *Truth*, then *they* appear to detest *her* by the design which they pretend to justifie their faulty separation.

But if it be sufficient to acquit *Divines* of their *devoir*, that they represent this publick Complaint, it is not enough for the honour of the *Church*, and for the entire reparation of this *Scandal*, that there have been onely *Divines* which have reprov'd it. It is *You*, my *Lords*, who ought to be enflamed with Zeal for the Purity of the *Doctrine* whereof *You* are the *Depositaries*, for

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the Salvation of the *Faithfull* of whom *You* are the *Fathers*, for the Sanctity of the *Church* whereof *You* are the *Spouses*, for the Honour of *J. Christ* of whom *You* are the chief *Ministers*, to consider, as in the presence of *God*, what your Duty is upon so important an Occasion, in which the *Faith* of the *Church* is violated by a *Capital Errour* which subverts its very Foundation, where the *Faithfull* are *empoison'd* with an *Opinion* which tends to the changing of that Veneration into *Idolatry*, which they ought to bear to their soveraign Bishop, where the *Church* is prophan'd by an *Impiety* that dishonors and exposes her to the outrages of her *Enemies*; in summe, where *J. Christ* is horribly offended by the Sacrilegious *Parity* which is put between the words of his *Servant* and his own most Sacred *Dictates*, by making the *one* as well as the *other* the Object of a *divine Faith*.

les Espouses.

Haply some there be may reply, that this *Extravagance* deserves not half this aggravation, and doubtless they will make use of it for a pretext to induce

you

you to connive at ſo foul an exceſs. But, my *Lords*, you ought to conſider, that how extravagant ſoever this Opinion may appear, it is promoted by *Perſons* who may give us juſt occaſion to apprehend the ſtrange Conſequences of it. For 'tis ſufficiently evident, that it is not by *chance*, or through the blindneſs of any *particular man*, that it comes thus to appear in the World: It is long ſince that they have prepar'd and diſpos'd all things for its production and entertainment; though they never uſher'd it *in* with pomp, before they were well aſſur'd all things were favourable for its reception, and that there was not a Champion remaining who had the courage or confidence to oppoſe it openly.

Perhaps indeed their Pretence is not yet ſo far advanc'd as to draw a *formal Approbation* from the *Biſhops*: But that which they hope for is, (ſince I am obliged to ſpeak all) that their credit, and their power of being able to doe good or ill offices, will be a means to retain all the *Biſhops* in ſilence, ſo as none of them ſhall dare to condemn them;

for

for fear of drawing upon them the ſtrength and diſpleaſure of ſo puiſſant a Society; and, that the *Sorbonne*, which they now reckon to be in their dependence, will never have the confidence to Cenſure this *Doctrine*, whatever their averſion may be to it.

Thus they hope, that during this *Silence*, and whiles all the World is as it were ſnorting, *dum dormirent homines*, this *Cockle* which they have ſown in the field of the *Church* will take root, and in time get ſtrength: There they will leave it to ripen, and, as they uſe to ſay, *relinquent tempori maturandum*, and, when it ſhall be arriv'd to full maturity, produce the natural Conſequences that muſt neceſſarily ſpring from it. At preſent, indeed, they do but ſay onely, One *may* believe *Particular Facts* with a *divine Faith*, but they will ſhortly pronounce that men are *bound* to believe them, which will be very eaſie for them to eſtabliſh, becauſe it is but a neceſſary Conſequence of their *Principle*, ſince it is certain, that one may not believe any thing with a

divine

divine Faith but what truly is of *divine Faith*, and that what-ever is ſo ought to be believed with a *divine Faith* when it is ſufficiently propoſed to us. It ſuffices them for the preſent, that the *Biſhops* do not *condemn* this *Opinion*; but within a little while they will make the *Biſhops* Approbators; according to another of their *Maximes*, *viz.* That *the Church does approve all thoſe Opinions which ſhe ſuffers without oppoſing.*

P. Bauny, Theol. Mor. Tract. p. 321.

It therefore highly concerns you (my *Lords*) to conſider not onely the Peril to which the *Church* is expos'd, but that alſo wherein you your ſelves are; leſt the *Jeſuites* one day vouch you for *abettors* of their *Hereſie*, and leſt *God* himſelf do lay it to your charge. For though there be nothing more falſe then that the *Church* does approve all thoſe *Opinions* which ſhe does not repreſs, yet is it no leſs true, (as both *Councils* and *Popes* have taught) that *God* does impute the approbation of an *Errour* to thoſe *Paſtors* which have not in due time reſiſted it. *Error cui non reſiſtitur, approbatur: Qui non corrigit reſecanda, committit.*

Greg. l. 7. p. 2. Ep. 115.

Which

Which induc'd the Second *Council* of *Tours* to declare, That the *Shepherd* seem'd to be at an agreement with the *Wolf*, who (whiles it was in his power) hindered not the spoil which he made in the *Flock*. And S. *Leo*, speaking of those who neglected the application of those necessary Remedies to the *Evils* of the *Church*, accuses them as plainly *fomenters* of them. *Qui multam sæpe nutriunt pestilentiam, dum necessariam dissimulant adhibere medicinam.* But these are Reflexions, my *Lords*, which it were needless to represent to you, whose Zeal and *Pastoral* Illumination is more capable to inform you what is most expedient for the *Church* upon this occasion, then all the *Discourses* which can be made you. It is sufficient, that private *Divines* display and lay open before you the sad *Diseases* and deep *Wounds* which *they* have given to the *Faith*, and to say to every one of you in particular, what once the *Prophet* said to God, *Vide, Domine, & considera*, Behold and consider what *Doctrine* is taught in the *Church* whereof you are

Concil. Turon. 2. Anno 1567.

Leo Magnus, Ep. 4.

the

the *overseers*. Their Duty reaches no farther, after this, they may retire themselves to *lament* before *Almighty God* in Humility and Silence.

FINIS.

An Advertisement to the Reader.

IT will be very conducible to the more perfect understanding of divers particulars in these Papers, *especially as to what concerns the* Five Propositions *pretended to be in* Jansenius, *that the* Reader *did cast his Eye upon the* Provincials, *or* Letters *written by* Lovis de Montalte, *and chiefly upon the* 17 *Letters*, &c. *which the* Interpreter *of these* Papers *had subjoyn'd to them, were they not commonly to be had at every* Bookseller's *shop, and already translated into* English.

THE

THE Imaginary Hereſie.

The Firſt LETTER.

SIR,

I Would willingly ſend you ſomething that were new concerning *Church-affairs*: but what can be more ſaid of them then that they are ſtill where they were? They perpetually talk of the *five Propoſitions*, and threaten to treat them as Hereticks who refuſe to acknowledg them to be in *Janſenius*. Some are preparing to perſecute them by ſecret *cabals*, and others to defend themſelves as well as they are able by publick Writings, which men reade, and give their different opinions of. Some commend them and ſay they are good, others that they are too violent. 'Tis confeſs'd that they prove very well what they pretend. M. the

Lieutenant Civil has made a very particular judgment of them, as pronouncing them injurious to the Perſon of the *King*; whiles others find nothing in them but *Elogies* of his *Majeſtie*, and the defence of his ſovereign Authority. This is all I can inform you of it in general; unleſs perhaps you would have me adde my own reflexions, and the truth is there is an ample ſubject for them.

I muſt needs confeſs that I have long ſince admir'd at the patience of men, and eſpecially of the *French*, who were not wont to be reproch'd with that fault: 'tis now at leaſt *ten years* that they have been continually talking of a thing that did not deſerve to be diſcours'd of one day. What does it ſignifie whether the *Five Propoſitions* be or be not in *Janſenius*'s book; whether men believe any ſuch thing, or whether they doubt of it? In the mean time, the whole buſineſs of the *Church* ſeems to be engag'd in this pleaſant Queſtion: Nor do the *Biſhops* who ſuperintend the *Clergy* take notice of any other diſorder which they think worthy of their appli-

application. They diſcourſe of nothing ſave *this* in all their Aſſemblies: the *Formulaire* is almoſt the onely *Canon* which men are now oblig'd to obey: and the onely great Crime which is puniſh'd among the *Eccleſiaſticks* by privation of their employments is, to but doubt of this *matter of Fact*. A ſmall grain of *anti-Janſeniſm* purges all kinds of defects, as the leaſt degree of Indifference in the Point ſullies all their other vertues: ſo as the moſt compendious way for one to make his fortune is, to appear ſomething zealous for the *Formulaire*; be the man never ſo Ignorant or Scandalous, this zeal ſupplies and covers all. In ſumme, never was the *Spaniſh Catholicon* appli'd to ſo many uſes as theſe *Five Propoſitions*.

Nor are they onely our men of Learning who talk of theſe matters, the very *Courtiers* entertain themſelves with nothing elſe; and though the moſt underſtanding perſons diſcourſe of it as of a thing really ridiculous & to make ſport, there are ſome *Sr Politicks* that make a great buſineſs of it. One would ima-

gine to hear them ſpeak as if all *Religion* depended on it, and the whole State were concern'd; ſo that there happen no Inundations, Tempeſts, Storms, Shipwrecks, Poiſon or Plague which they do not attribute to this Foppery. But what does moſt of all ſurprise me (as I ſaid) is, that men ſhould thus perſevere to be alwaies talking of the ſame thing, and of ſo mean a ſubject. For my own part, I proteſt to you, I am ſo tir'd with the *Five Propoſitions*, and with all that Diſpute, that their diſcourſes of it would be inſufferable to me, did I not look on the whole affair with a particular view, according to which it affords me a very ſtrange proſpect; and I ſhall impart it to you. There is nothing, in my opinion, more wonderfull in all the hiſtories of the Ages paſt, or in what has happen'd in our own times, and of which we have been the ſpectators, then to contemplate the images of the Vanity of mens Fancies, and withall to conſider the infinite troubles and agitations which the moſt inconſiderable Trifles have produc'd

amongſt them. Is it not (for example) a thing worthy of aſtoniſhment, to behold all the Kingdomes of the World engage themſelves in a Quarrel betwixt *Auguſtus* and *Antonius*, the whole force of the *Roman Empire* and neighbour States re-united in their Armies, and theſe Armies together by the ears near *Actium*, when one ſhall conſider that one Female was the ſole cauſe and pretext of this bloudy War, which was to decide who ſhould be maſter of the Univerſe, and abſolutely aboliſh the whole frame of the *Roman* State? This ſignal event, and which drew ſuch a conſequent after it, had for its beginning but the face of a Woman, and but for this weak paſſion *Antony* had taken other meaſures, and in all probability nothing of what ſucceeded it had happen'd: though for my part I am glad it did, ſince by it I perceive what a piece of nothing Man is. *Antonius*, whiles he makes the whole World depend upon him, does himſelf depend and dote upon a ſilly Woman. See here the cauſe of all this ſtupendious Change, a prodigious

digious image of the Vanity of all humane affairs.

You ſhall reade in ſome of the *Indian* Hiſtories, that one white *Elephant* was the cauſe of the death of five or ſix great *Princes*, and of the deſolation of ſeveral *Kingdomes*. There was, among others, a *King* of *Pegu* who aſſembled an Army conſiſting of a million of men, in which there were three thouſand *Camels*, five thouſand *Elephants*, and two hundred thouſand *Horſes*, to take this *Beaſt* from the King of *Siam*. He deſtroy'd the whole Country of this poor *King*, ruin'd his chief City, which was twice as large as ours of *Paris*, and in fine forc'd him to kill himſelf after the loſs of his whole Empire; and all this but for *one* white *Elephant*. Yet had this Conquerour *three* already, he wanted only a *fourth* for his Coach, and to procure *that*, he brought a whole Kingdom to deſolation.

We commonly look upon theſe Hiſtories as on the Follies and Extravagances of *Barbarians*; but, in my judgment, we ſhould think otherwiſe of them.

them. I find nothing in them but what ſeems very worthy of Men, and exceedingly proportionable to the ſtretch of their fancy, and ſo much the leſs vain, as indeed they ſerve to diſcover to us the vanity and emptineſs of all thoſe Enterpriſes which the world, forſooth, would make paſs for ſo glorious and important.

Do not imagine, *Sir*, that theſe Examples are onely to be met withall in prophane Hiſtories, as if *that* of the *Church*, which is the Kingdom of *God*, were exempted from them. This were not rightly to underſtand in what eſtate God has decreed it ſhould yet remain in the world, which makes S. *Paul* ſay, that the Creature is ſubject to Vanity; *Vanitati creatura ſubjecta eſt.* She is yet, *Sir*, mingled with good and bad, Chaff and Corn; and ſo mingled indeed, that the Chaff is a great deal more viſible then the Wheat. Nor are thoſe who govern her alwaies true *Citizens* of *Jeruſalem*; they are oftentimes, ſaies S. *Auguſtine*, but *Citizens* of *Babylon*, whom *God* ſuffers to aſcend the thrones

of the *Church*, to render them *Ministers* of his indignation. In fine, there is ever amongst the honestest men some mixture of weaknels, which they draw from their natural corruption, amongst those solid benefits which they receive from *God*. We are not therefore to wonder if amidst this multitude of *Carnal* men who fill the *visible Church*, and the remanent defects of the most *Spiritual*, we find instances of all humane disorders. Were there nothing but what were edifying and serious in the exterior Government of the *Church*, she would (as one might say) be too visible and easie to be discerned; by which the Faith of those who adhere and submit themselves to her should not be sufficiently exerciz'd: But *God*, having by a just judgement left her alwaies sufficient marks whereby to make her known to all humble and rational spirits, is pleas'd to obscure her to the proud, and such as are carried away by the image of those visible disorders to look on her as upon an humane Assembly which does no otherwise govern her self then other Societies do.

For

For this reason it is that *God* permits that great troubles should be rais'd for things of no moment, as well in the *Church* as in temporal States. What was there (for example) more vain then the fancy which mov'd *Justinian* to condemn the Writings of three Authors, for which he turn'd the whole *Oriental Church* topsy-turvy, and the Western too, *per superfluas Quæstiones*, as *Pope Pelagius* II. expresses it? and to what did all tend, but to the tormenting of several *Bishops*, the banishing of some, imprisonment of others, the exciting of a *Schism* in *Italy*, and all this to no purpose? For however this *Emperor* had caus'd his Opinion to be approv'd by a General *Council* and divers *Popes*; yet did all which was at that time done come to nothing of it self a little while after, since it both is and alwaies was permitted, that men might believe what they pleas'd touching those Authors Writings. So true it is, that *matters of Fait* are not to be determin'd but by Reason and Truth, and not by Authority.

But

But ſuch is the frequent concluſion of ſuch enterprises: They ſeem to ſucceed for a time, and ſoon after diſſipate and vaniſh of themſelves. But the miſery is, that men have commonly their ſpirits ſo narrow, they cannot ſtretch them beyond their own Times. If they ſpie a Tempeſt coming againſt ſome particular *Book* or *Perſon*, they preſently give all for loſt, and that ſuch as ſucceed after them will judge of it juſt as they do by the preſent face of the Storm which terrifies them. I cannot but ſtrangely wonder that Experience ſhould not yet diſabuſe them of this Illuſion, and teach them to diſtinguiſh ſolid and ſtable Judgments, which proceed from an inſpection of immutable Truths, from thoſe which ſpring onely from the blindneſs of a tranſitory Paſſion: ſince theſe ſort of Opinions are as variable as the Paſſions from whence they riſe; they are no ſooner at an end, but that which appear'd ſo important begins to ſeem horribly ridiculous, and men are aſtoniſh'd that there ſhould ever have been any ſo ſimple as to have amus'd themſelves about them.

There's

There's no question but that when the *Cordeliers* were at a difference between themselves concerning the form of their *Capuchon*, when those who would be call'd the *Spiritual Brethren* would have their Hood narrower, and the others which they nam'd the *Brothers* of the *Communalty* would have theirs of a larger size, they thought their dispute wonderfull considerable. And in good earnest the quarrel lasted almost a whole Age, with infinite heat and animosity on both sides, being at last, with much adoe, determin'd by the *Bulls* of four *Popes*, *Nicolas* IVth, *Clement* V^th^, *John* XXIIth, and *Benedict* XIIth. But now it looks as if really it had been onely to make the World sport, when men but mention this Dispute, and I verily believe there is hardly a *Cordelier* at present that cares a rush for the size of his *Capuchon*. For so in truth a wise *Frier* would have said when the Contest was at the highest, *Let us but have patience a while, and we shall both be laught at.*

The same might likewise have been said

said upon another *Question* sprung up about the same time, and which is of a nature so thin and airy, that it almost vanishes with the touch.

'Tis a certain truth, that what the *Cordeliers* eat or drink is as well devour'd as that which is eaten or drank by those who never made profession of their *Rule*. This is undeniable. But there sprung a *Question* among them, Whether the *Right* to those things which were so consum'd by the *Usage*, as *Bread* and *Wine*, appertain'd to them or not; or whether they had onely the simple *Usage* of them without any *Right*. The greater part, perceiving this to be a certain degree of Perfection which cost them nothing but their quitting of all *right* to those things which they devour'd by the *use*, (since this renunciation did not at all hinder the *usage* for which they were onely interessed) greedily embrac'd the opinion, That the *Cordeliers* had indeed but the simple *Usage* of things without any *Title* to them; That the *Right* appertain'd to the *Roman Church*, and that *there* was

the

the Poverty of which *Jesus Christ* gave them an Example.

Nicolas the IVth, who had been taken out of the *Order* of the *Cordeliers*, made a *Bull* wholly advantageous to this pretension, and defin'd, That in effect they had but the simple *Usage*, and that *Jesus Christ* had given us the example of this perfect Poverty, which consists in the general renunciation of all *Right* to temporal goods.

Thus continued matters for some time: The *Cordeliers* ate and drank as well as other men, though without *right* or *title*. But *John* the XXIIth, who was of a fiercer humor, being rais'd to the *Pontificate*, found himself importun'd with this unprofitable *Right* which the *Cordeliers* attributed to the *Roman Church*, from whence he saw to come no profit, and therefore he took a fancy to end this *Question* without any regard to the Decision of his predecessor *Nicolas*.

The *Cordeliers* alarm'd at this, being assembled in their general *Chapter* held at *Perouse*, solemnly protested

to

to adhere to the Definition of *Pope Nicolas* the IVth.

But for all this, *John* took the adverſe party, declaring by his Extravagant *Ad conditorem*, that he cai'd not for this *right* to the *bread* and *wine* of the *Cordeliers*, and other things which they conſum'd by the *uſage*, ſince there accru'd no profit by it to the *Church* of *Rome*: That the *Cordelier Friers* were never the poorer, and that their intention was that none but themſelves ſhould derive any profit from it. : *Nec Fratrum ipſorum intentio fuerit quòd ad quemcumque alium quàm ad Fratres dictarum rerum perveniret compendium.* That it was a diſhonour that the *Roman Church* ſhould intereſs it ſelf for an *Egg*, or a piece of *Cheeſe*: That in things which they devour'd after that manner, the *Uſage* and the *Right* of *uſage* was not to be diſtinguiſh'd; and that all this aiery and ſpiritual refinement was but a pure illuſion. In fine, he determin'd by the Extravagant, *Cùm inter nonnullos*, &c. That it was a plain *Hereſie* to affirm that *Jeſus Chriſt* poſ-

ſeſſed nothing in this World, neither in particular nor in common, and that he ſhould have no title to the things which he uſed.

These Deciſions of *John* the XXIIth appear'd quite repugnant to thoſe of *Nicolas* the IVth, and the difference did ſo perplex *Cardinal Bellarmin*, as he really profeſs'd they were not to be throughly reconcil'd.

He acknowledg'd that *Nicolas* the IVth did teach that one might ſeparate the *Right* from the *Uſage*; and that *John* the XXIIth had declar'd the contrary.

He confeſs'd alſo that *Nicolas* has determin'd that this is a holy Poverty; and on the other ſide, that *John* the XXIIth look'd upon it as Hypocriſie. And upon theſe two points, unluckily takes the part of *Nicolas* againſt *John*.

But foraſmuch as in the third point that concerns the Poverty of *Jeſus Chriſt* the *Cordeliers* Opinion is tax'd of *Hereſie* by *John* the XXIIth; that the two *Popes* ſhould not ſeem at variance in a point of *Faith*, he endeavours to piece them

them together by diſtinguiſhing of the times.

He ſaies therefore that *J. Chriſt* did poſſeſs Temporal things at one time, and that he was abſolutely bereav'd of them at another: That ſo it is true, that as to one ſeaſon he preſcrib'd us an example of perfect Poverty, by an abſolute renunciation of the poſſeſſion of all things, as ſaies *Nicolas*; and that it is as true, he at another time poſſeſs'd temporal goods which he made uſe of, as *John* the XXIIth had decided it.

But this way of according the Deciſions of the two *Popes* does not appear ſo ſolid: For *John* the XXIIth does not pretend that *J. Chriſt* was maſter of the temporal things he us'd at *one* certain time *onely*, but that he was *ſo* alwaies, as appears by the general principle which he makes uſe of to prove it, which is, That the *Uſage* is unjuſt which is unaccompanied with *Right*. Whence it is eaſily infer'd, That *J. Chriſt* having made uſe of temporal things, and never having us'd them injuſtly, he had alwaies

a *Right*

a *Right* to the *Use* of them.

But however the matter was, divers of the *Cordeliers* did not take themselves to be justly condemn'd, and maugre the *Pope*, they obstinately maintain'd that their Bread belong'd to the *Church* of *Rome*; so as the *Emperor Lewis* of *Bavaria* being then at variance with the *Pope* about his Election to the *Empire*, they joyn'd themselves to him, and stoutly sustain'd his right against *John* the XXIIth. The *Emperor* on his part upheld the *Cordeliers*, reproching to the *Pope* as a foul Errour his Decision touching the Poverty of *J. Christ*. In summe, the animosity of both these *Antagonists* came at last to that height, that the *Pope* (according to the style of that Age) *excommunicated* the *Emperor*, declar'd him *Heretick*, favourer of *Hereticks*; depos'd him from the *Empire*, and caus'd all the poor *Cordeliers* to be burnt that he could lay hands on. On the other side, the *Emperor* enters *Italy* with a puissant Army, seizes on *Rome*, declares *Pope John* (then at *Avignon*) unworthy of the *Pontificate*;

creates a new *Pope*, or rather *Anti-pope*, namely a *Cordelier* call'd *Peter Ramuccus* of *Corbaria*, who choſe the title of *Nicolas* the Vth, and who for the firſt action of his *Pontificate* vacated the *Bull* of *John* the XXIIth againſt the *Cordeliers*, himſelf excommunicating and depoſing him.

But as all this proceeding was irregular and violent, our pretended *Pope* could not maintain himſelf againſt *John* XXIIth, but was in concluſion deliver'd up to him; yet did not this determine the difference, there were after this *Appeals* to the *Council*, ſeveral *Excommunications* againſt *Lewis* of *Bavaria*, and ſuch an infinity of Procedures of *Inquiſitors* againſt the *Cordeliers*, who were by this time revolted all the world over, and eſpecially in *Italy*, that it would here be too long to reherſe the particulars. And thus was the ſucceſs of this pleaſant *Queſtion*, Whether the *Cordeliers* were owners of the *bread* which they *ate*? For ſo it pleaſed *God* to humble mens pride, by ſuffering them to bring the greateſt Trifles to the very

very height and greateſt of extremities; and by *that* to let them ſee that they were all but mere Vanity themſelves.

Thus it is we judge of things at preſent, becauſe *we* are now free'd from thoſe paſſions which did *then* diſturb them; but then it was that they paſs'd for very ſerious matters indeed, and it had not haply been ſafe to have laugh'd at them. There's no doubt but it will be juſt ſo with our preſent Diſputes, and that within theſe *fifty years* they will all be put among the *long Hoods*, and the *Bread* and *Cheeſe* of the *Cordeliers*. Verily, I have long ſince had theſe *Examples* in my thoughts, and have look'd upon them as equally expedient to demonſtrate to us the trifling folly of mens imaginations: The ſole difference which I can find is, that there are in the preſent controverſie very many things leſs reaſonable then in the others which I have alledg'd.

1. For in earneſt there is ſome real difference between a *large Hood* and a *narrow Hood*; but 'tis not poſſible to find any between the *Orthodox Faith*

and the *Hereſie* of our Age. The ſame individual perſon, without any alteration of his Opinion, and all the world knowing he has not alter'd it, is *Heretick* in the *morning*, and a good *Catholick* by *after-dinner*. A *Curate* who offers himſelf to ſign the *Formulary* with proteſtation that he does not ingage in the belief of the *matter of Fact*, and that his *Biſhop* has declar'd he does not in the leaſt pretend to oblige any man to it, is impriſon'd upon *this* as an *Heretick*: Afterwards, having ſign'd the *Formulaire* without revoking his proteſtation, and ſolemnly refuſing to revoke it, is free'd out of priſon as an excellent *Catholick*.

3. Theſe ſpiritual *Friers* who were ſo far in love with their *narrow Hood*, that they could not be brought to obey in it either their *Superiors*, or the *Pope* himſelf, were certainly in the wrong, becauſe theſe exterior things abſolutely depend on the *power* of the *Church*, which no man may preſume to diſobey on pretence of not being able to doe it, ſince 'tis alwaies in a man's power to

change

change a *Word* when he pleases? But so is it not in the *present* Dispute, where they command us to alter an *Opinion* upon a *Question* of no importance, or to renounce that exteriourly which they permit us to retain in our hearts, both of them equally impossible to conscientious persons; *Reason* it self not allowing that one should change his *Opinion* without some new light and subject for it, and *Piety* not permitting us to belie our sentiment without really altering it.

3. It is manifest that in the dispute twixt *John* the XXIIth and the *Cordeliers*, they could fix no reproch of *Heresie* but upon certain Points contain'd in the *Scripture*; and therefore this *Pope* expressly distinguish'd the *Question* concerning the *Right* of the *Cordeliers* to temporal things from that of the Poverty of *J. Christ*, and shews that he onely appli'd the note of *Heresie* to this *Question*, as believing the Opinion of the *Cordeliers* upon this point to be repugnant to the *Scriptures*: But *now* they pretend *here*, I know not how, to found an *Heresie* on the refusing

to acknowledge a pure and ſimple *Fact*, which every body knows cannot be eſtabliſh'd or proved by *Scripture*.

In ſumme, they diſputed in thoſe daies in good earneſt, *Pope John* the XXIIth making them very well underſtand what he meant, and ſubtily anſwering the others reaſons without at all diſſembling them, or making as if he did not comprehend them. But in the *preſent* difference all the addreſs is made to conſiſt in ſaying nothing that is intelligible. They perpetually talk of the *ſenſe* of *Janſenius*; but what is this *ſenſe* of *Janſenius*? 'Tis a *Myſterie* which is forbidden to be revealed. Father *Annat* one day endeavour'd to doe it, but was like to have ſpoil'd all; for 'twas told him, that they had condemn'd what he call'd the *ſenſe* of *Janſenius*: ſo there was an end of the *Queſtion*. And ſince that time men have been very tender of making any ſuch offers, keeping themſelves within the inſeparability of *Fact* and *Right*, for that the world, which underſtands none of theſe *terms*, are not aware of the abſurdity:

abſurdity: If they were, they would be aſtoniſh'd that men ſhould preſume to publiſh ſuch an extravagance; ſince, in one word, 'tis as much as to ſay, that 'tis the ſame thing to affirm *Janſenius* has not taught thoſe *Propoſitions*, as to *maintain* in *effect* thoſe *Propoſitions*: and that to ſay a friend of ours has not kill'd a man, is all one as really to have kill'd a man.

Behold here the ſole foundation of the *Formulaire*, which thoſe who are the Authors of it have rais'd upon this *Principle*, That one cannot ſeparate matter of *Fact* from matter of *Right*. But ſince no humane Reaſon is able to ſuffer ſuch a violence upon it long, they have been forc'd to ſeek for other pretexts to defend that which they had done. Moſt of the *Biſhops* declaring in particular, that it is a moſt abſurd and ſtupid thing to confound *matter* of *Fact* with *Right*, they pretend that they do not require our belief of the *Fact*: ſo as it ſeemed that after *this* there remain'd nothing, and all were at an end; they conteſt not the *Right*, nor require they our

belief of the *Fact*: and yet, for all this, the *Heresie* remains intire, because indeed the *Heresie* consists in nothing. For at the same moment that they indulge you not to believe the *matter of fact*, provided you declare that you do not believe it, you are become an *Heretick* without remedy. There is therefore visibly something of more extraordinary in our disputes then was in those other Examples which I but now produced, but if the Vanity be equal, the Injustice is here incomparably the greater. And truly 'tis that which prevents a Reply. I conceive some persons of the World might make, which is, That they are verily perswaded there is nothing more frivolous then all this Contestation, and that all those who have anything to doe in it are equally ridiculous; it being as much a wonder there should be people so obstinate as to maintain that *Five Propositions* are *not* to be found in a *Book*, as to see there are others so *impudent* to know that they *are* there.

But however this Judgement may con-

conform to the humor of the men of the world, 'tis certainly most unjust in the *reality* of the *thing*. For in differences which spring from mean and low considerations, the fault and the injustice is not alwaies of both parties, and oftentimes one may be persecuted for a ridiculous matter, yet without being culpable or ridiculous. For Instance, *Pope John* the XXIIth having *simply* injoyn'd the *Cordeliers* to obey their *Superiors* as to the shape of their *Hoods*, they were doubtless to blame for their obstinacy, though the thing in it self were but a trifle: But if he had commanded them to say and acknowledge that their *Hoods* were large when as indeed they were narrow, their disobedience had been excusable, and had they been persecuted for so doing, they ought rather to have suffer'd patiently, then to have obey'd him. I affirm the same as to our Point in difference. If one should say simply to such as doubt whether the *Five Propositions* are in the B^p^ of *Ypres*'s Book, Speak no more to us of that, I should blame them for their diso-

diſobedience: But when they ſhall command them to *acknowledge* that thoſe *Five Propoſitions* are in *Janſenius*'s Book, and to condemn them *too* in his *ſenſe*, they might reaſonably reply, We do not know what that *ſenſe* of *Janſenius* means which you would have us to condemn, nor can we poſſibly meet with thoſe *Propoſitions* in all his Book: If they ſhould perſecute them for this, the Perſecution would doubtleſs prove but ignominious to the authors of it. And the reaſon is plain, Becauſe 'tis never a ſmall and mean thing to be ſincere, be the matter or ſubject never ſo ſmall in which one ought to appear ſincere. So as all the evil in theſe rencontres reflects on thoſe onely who would conſtrain men to render to their Opinion in ſuch frivolous *Queſtions*, ſince 'tis in their power not to doe it; whiles 'tis not ſo with perſons of honour and integrity, to diſſemble what they believe, be the matter never ſo inconſiderable.

But I think all knowing perſons will judge more equitably of the matter, and

and that if Perſecution be deſtin'd for one party, the deriſion will fall to the ſhare of the other. This is the ſenſe which, for ought I perceive, all diſcreet men are of at preſent. And therefore I believe I ſhall find but too many of opinion with me, who will look on all this affair as upon a Picture of the baſeneſs of men. I could onely wiſh that they did enlarge their proſpect a little farther, and diſcover the malice of the *Devil*, who ſerves himſelf of this *Chimara* for the raiſing of infinite real evils to the *Church*; and, on the other ſide, the ſecret diſpenſation of *God*, who permits ſo many funeſt and unlucky conſequences to ſpring from ſo frivolous an occaſion. For 'tis a prodigious thing but to conſider the miſchiefs which this unfortunate conteſtation has already produc'd, and what it is yet likely to bring forth. Hitherto they have made uſe of it only to countenance all ſorts of licentiouſneſs, and to render uſeleſs all thoſe *Divines* who may be found able to oppoſe it. In the mean time all kind of *Zeal* for the purity

purity of *Manners* is become ſuſpected; not is it now poſſible to doe any thing that is ſolidly good, but one is immediately accus'd of this *Imaginary Hereſie*. Thus is this *Affair*, ſo far as it has reſpect to *men* at leaſt, a perfect *image* of their Vanity; on the *Devil*'s part, a ſubtile addreſs and contrivance of his Malice; and as it concerns *God Almighty*, a terrible judgment of his *Juſtice*, who is pleas'd to exercise his *Church*, by this impertinent Diſpute, with one of his moſt rigorous Chaſtiſements.

I perceive that to ſatisfie you intirely, I muſt be forced to adde to theſe reflexions of mine on the preſent ſtate of our affairs, ſome conjectures what may in likelihood be the event of it hereafter. See then the *Prophecie*, which I think one may ſafely pronounce, without being a *Prophet*.

Something I believe there is of *certain* in the ſucceſs of this Conteſt, and ſomething of very *uncertain*. It is *uncertain* whether it will long continue, or be quickly at an end; there are preſumptions for both: Matters are too far

far engag'd to conclude so suddenly; and they are again too mean to subsist long. But what appears most evident is, that in all appearance they will within a while change face. This generation will pass, the Disputers of either part must shortly go to their long home, *in domum æternitatis suæ*, and there will spring up another generation of men who will not be concern'd with our Passions; and it is certain *them*, that all this Controversie will pass but for a *Comedy* and a vain amusement; that they will conceive a just indignation against the *Authors* of all these Troubles, so frivolous in their cause, and so pernicious in their event; and that they will commiserate a world of gallant and sober men, who in another *Age* would have been reverenc'd, and which the present has treated with so much rigour and indignity.

I am, Sir, &c.

24. *January* 1664.

The

The Second LETTER.

SIR,

THE whole Affair of *Janſeniſm* is in the very bottom of it but a mere Trifle, think of it what you pleaſe, but there is no jeaſting in the proſecution of it. Father *Ferrier* (whoſe Writing you lately tranſmitted to me) has unworthy deſigns on foot, and he pretends nothing leſs then to engage both the *Church* and the *State* in the unjuſt Paſſions of his *Society*. 'Twere time the buſineſs were therefore well look'd after, and to prevent it if poſſible.

The *Queſtion* is not now, whether the matter in controverſie be tractable, or ſo wild that there's no medling with it. The end of writing ſhould not be to divert the World and make it ſport, but to inform it of things which it concerns men to know. And therefore one ſhould leſs regard upon this occaſion the Niceneſs of thoſe perſons who reject all things that require any ſerious application,

plication, then the Utility of thoſe who have need that we untangle certain *terms* which impede them, and may poſſibly engage them into dangerous ſurpriſes. But ſince the Father *Ferrier* begins to ſignalize himſelf in this Affair, 'twere good one knew what he were, that ſo we be not miſtaken; for we ſhould deceive our ſelves to take him for an ordinary *Jeſuite*. I aſſure you the *Society* do not look upon him for ſuch, ſince they put it in his head, and have intruſted him with their moſt important affair, which is the *perſecution* of *Janſeniſm*. But otherwiſe, he is a *Diſciple* and a particular friend of F. *Annat*'s: And there be ſome people ſay, that this Father invited him to *Paris in ſpem futuræ Succeſſionis*, and with endeavour to reſign a place to him, which he looks upon as a benefit of his *Society*. I referre my ſelf to the matter it ſelf. But certain it is, that he has done quite the contrary to what he promis'd at *Toloſe*, when they began to treat concerning an Agreement.

The Agreement *there* was, *That they*

they ſhould not ſtand upon the ſubſcription to the matter of Fact, nor the Formularie, but onely a reſpectfull Silence, according to the proper terms of the Project which *M. de Comenges* ſent to *Paris*, written with his own hand, and bearing this Title, *The Project of the Accommodation covenced between the Biſhop of* Comenges *and Father* Ferrier *the Jeſuite.* In the mean time the *Father* has ſo dextrouſly manag'd his negotiation, that he has brought it to this paſs, that it ſhould not ſuffice to ſubſcribe the *Formularie*. Perhaps he has taken another *reſolution* by the way, and another *Conſcience* too, it may be. For your *Doctors* of the *Probabilitie* (ſuch as is the Father *Ferrier*, who has written a book of it) have this *priviledge*, They change their *Conſcience* as men do their *Clothes*, and as the Rules of this Doctrine permit them: ſo as they have one for *Toulouſe*, another for *Paris*, and another for *Rome*.

I ſhall not wonder at all, *Sir*, if this aſtoniſh you, for it is indeed moſt admirable: But you are to underſtand, that

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theſe *Gentlemen*, the *Caſuiſts*, are a Corporation within themſelves, who have their *Laws*, their *Cuſtoms* and *Reaſonings* quite different from thoſe of other people, ſo as the ſurpriſe is commonly mutual on both ſides. The *World* is aſtoniſh'd when they hear the *Maximes* which they teach; and they as much wonder when they learn that the world does by no means approve of them. You were ſurpriz'd when I told you of the change of Conſcience which theſe *Caſuiſts* permit, and which they name *Mutatio diſtaminis*; and the *Parliament* were amaz'd alſo when Father *Coton* publickly declar'd, that as he maintain'd in *France* that the *King* was not *ſubject* to the *Pope* in *Temporals*, ſo he would affirm the *contrary* if he were at *Rome*. But *Caramuel* is wonderfully troubled that the *Parliament* ſhould make any ſcruple at this double *Conſcience* of F. *Coton*'s, and therefore does handſomly and ingeniouſly maintain it in his *Fundamental Theologie*, n. 194. That F. *Coton* is no-waies to be blam'd for having in

France embrac'd the opinion of the *French* concerning the Independence of *Kings*, and at the same time to have declar'd, that he should change his *Sentiment* when he chang'd the *Country*, and that being at *Rome* he would be of the opinion that they were of at *Rome*. For this same *chopping* of *probable Conscience* is so certainly indulged, according to *Caramuel*, that he assures us 'tis as clear as the Sun at noon: *Thesim istam* (saies he) *judico luce meridiana clariorem*, n. 285. *Edit. Francofordi*. So as the poor *Parliament*, who took it seems offence at it, must needs be more blind then those who at mid-day see no light.

'Tis a prodigious thing, (saies one in the world) that the *Jesuite L'Amy* should dare teach that it is lawfull for a *Religious man* to *kill* any who shall but *mean* the *publishing* of the notorious *Crimes* of his *Society*, if there be no other means to hinder him: and that 'tis *strange*, according to *Caramuel*, that any one in the world should scruple at this pious doctrine of F. *L'Amy*; since it

it is not onely (saies he) *probable*, but the *contrary improbable* in the opinion of all the learned Casuists. *Doctrinam Amici solùm probabilem, & contrariam improbabilem censemus omnes docti.*

This was not an unprofitable Digression, seeing it serves to inform us what there is contain'd in the quality of your *Casuists*, and which is one of the most conspicuous of F. *Ferrier's*; for this *Father* is a wonderfull *Casuist*. And by this one may judge, that it is not altogether unlikely, but that as he came to *Paris* under pretence of pacifying the differences of the *Divines*, so he now promotes the same differences to the end he may still *continue* there. The *Doctrine* of *Probability* and of shifting *Conscience* may well be allow'd to goe so far, because the *prime Rule* which it follows is *Utility*. Now commonly these *Provincial Jesuites* conceive it very *profitable* to come to *Paris*, when they are *not* there, and to *dwell* there when they once *are*. What-ever it be, to tell you in one word who this Father *Ferrier* is; You must under-

ſtand he is a great *Feſuite*, a great *Caſuiſt*, and a great friend of F. *Annat*: he does all by correſponding with him, is his prime *Miniſter*, and the *depoſitary* of his moſt reſerved and ſecret thoughts, ſo that he is to be conſider'd as a perſon totally illuminated with all that is in F. *Annat*: and when you ſpeak of F. *Annat*, you have ſaid all; for who ſhould know any thing of this buſineſs, if he do not?

He is the ſole Author of this *Formulaire* that has made ſuch a noiſe. The late *Archbiſhop* of *Toloufe* was onely his property, and therefore it behov'd him to know what he thought when he did it, and on what grounds he ſettled it. He is the principal inſtigator of all thoſe perſecutions which have happen'd to this pretended *Hereſie*. He therefore ought to know it better then any man, and is the moſt capable to teach others to know it alſo: And it is indeed what the Father *Ferrier* pretends to effect by his orders, and what he promiſes by the very *Title* that he has given to this flying ſheet, THE TRUE IDEA OF JANSENISM.

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He is to let us ſee that it is not an *Imaginary Hereſie*, as they have ſo confidently publiſh'd, but an *Hereſie* in good earneſt: and in effect the Concluſions which he gathers from them againſt thoſe whom he accuſes are very real ones; for he cauſes them to be *excommunicated* by the *Church*, and overwhelm'd by the *Royal power*; and theſe are indeed conſequences to the purpoſe. The *Queſtion* is whether the Principles thereof be alſo ſolid: for it were a very ſtrange thing, if they ſhould have no other ſupport for theſe ſevere Concluſions but viſible Falſities and palpable Equivocations. Doubtleſs men are never more concern'd to reaſon diſcreetly, then when they are upon poſitive reſolutions of baniſhing perſons from the *Church* and *State*.

If it ſhould then appear that the whole Writing of F. *Ferrier* is but a mere extravagancy of ſpirit without example, what may one conclude of the Raſhneſs of this *Father* and of his fellow-*Jeſuites*? and what are we to think of an *Hereſie* which is founded

onely upon theſe Imaginations?

But to underſtand them rightly, we are to conſider the ſtate of the Diſpute when F. *Ferrier* did firſt enter upon it, and began to publiſh to the World his new lights.

The *Jeſuites* accus'd the *Divines* of *Hereſie*, becauſe they did not condemn the *Five Propoſitions* in the *Senſe* of *Janſenius*; and theſe *Divines* replied, that this reproch was a viſible, criminal and inexcuſable Calumny: not did they content themſelves to have ſaid it, they prov'd it by a *reaſon* which is without contradiction.

All *Hereſie* does conſiſt in a certain preciſe and determinate *Dogme* oppoſite to the verity of *Faith* reveal'd in *Scripture* and *Tradition*; and which may be known and expreſs'd independently from the name of the Author; ſince all the *Verities* of *Faith* are *coevous* with the *Church* it ſelf, though they are not often oppos'd till a long while after the beginning of the Divine revelation. So that as theſe *Verities* of *Faith* were Truths long e're they

were

were oppos'd; so the *Errours* which were repugnant to these *Truths* were doubtless *Errours* before any man had the boldness to maintain them.

This we generally find in all *Heresies*. The Doctrine of *Arius* is an *Heresie*; but it does not consist in the *vain* and indeterminate words of the *Doctrine* of *Arius*, but in this particular *Position* or Opinion, that the *Son* is not *consubstantial* with the *Father*. It is the very same in all the rest: They *all* maintain a *peculiar* and distinct *Dogme* independent from the *name* of the *Author*; and when we do not know the *Opinion* any more, we say that we know the *Heresie* no more; and if a man had *never* known it, he might well say that it *never* was.

This is sufficient, say the *Divines*, to repell that unjust Reproch which they fling upon us, of being sectators of a new *Heresie*. For we sincerely protest, that we intirely acquiesce in the Authority of the *Universal Church*; that we embrace, without the least reservation, all the *Dogms* which She proposes to us as of *Faith*; that we submit

all our Underſtanding and Reaſon to her, and that our hearts do not at all accuſe us of holding any Doctrine which is repugnant to her Decisions: ſo as we can ſay before *God* with confidence upon this ſubject, *Iniquitatem ſi aſpexi in corde meo, non exaudiet Dominus*. We do not conceal our ſenſe, but are ready to referre it to the *Pope* and to the *Biſhops*, and to accept them for our *Judges*: We have offer'd it ſeveral times, and have this conſolation, that thoſe who are the moſt prejudic'd againſt us, have nothing to object againſt us. In fine, we are ſo far from embracing any particular Doctrine on the *Five Propoſitions*, that though we do not acknowledge the *Jeſuites* for the *Rules* of our *Faith*, yet it is moſt true that we hold no Opinion upon the matter of the *Five Propoſitions*, which they dare publickly accuſe of *Hereſie* before the *Pope* or the *Biſhops*.

How clear and ingenuous, *Sir*, is this Declaration, how truly *Catholick* and exceedingly remote from all ſuſpicion of *Hereſie*? and that not onely for

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acquitting these persons of Errours, but for shewing that they could not be culpable of *Heresie*, if without their knowledge and consent they should haply fall into some *Errour*; since all the world knows that the crime of *Heresie* does not consist simply in the *Errour*, but in the *Obstinacy* to *maintain* and *dwell* in an *Errour* against the *judgment* of the *Church*. Now how is it possible that these people should impudently maintain an *Errour* they are totally ignorant of, against a judgement of the *Church* which they know nothing of?

But this does not satisfie the *Jesuites*, and because they do not find their reckoning in it, they continue their accusation of *Heresie*: and this is it which has oblig'd the *Divines* to give them this defiance, and which is certainly very urging; Either set the *Heresie* you impute to us distinctly and clearly down; or acknowledge your selves *Calumniators*, for accusing us of an *Heresie* which you cannot tell what to make of.

On this it is that the *Jesuites* have reveal'd

reveal'd the *Myſteries* of their *Politicks*, and the whole ſecret of the *Hereſie*. Inſtead of endeavouring to ſet down & deſcribe the *Poſitions*, a thing which upon trial did never ſucceed with them; they intrench themſelves, and have recourſe to the uncertain expreſſion of the *Senſe* and of the *Doctrine* of *Janſenius*, without any farther advance: You hold (ſay they) the *Doctrine* of *Janſenius* to be *Catholick*; the *Pope* declares it *heretical*; behold then your *Hereſie*. But as they had to doe with perſons very well prepar'd to defend themſelves, ſo never was there an *Equivocation* unriddled as this has been. They told F. *Annat* in expreſs terms, that this was a *Scholaſtical Sophiſm*, unworthy an old *Logician*, as he was, *Nunquamne intelliges, Dialectice ſenex, puerile argumentationis vitium?* and they prov'd it well too: For ſome of them, it ſeems, condemn his *Senſe* and his *Doctrine* as *heretical*, whiles others defend it for *Catholick*, without the leaſt difference between them concerning *Faith*; becauſe it is not the ſame preciſe and determin'd

termin'd *Sense* which is thus condemn'd by some, and approv'd by others, though they both of them call it by the same name; and that is but what we daily meet with in the different explication of an *Author*. For there is ever in these encounters this opposition of *words*, that some affirm the *Doctrine* of an Author to be *Catholick*, and others that 'tis *heretical*; though neither of them disagree touching the true *Faith*. The *Fifth Council* pronounces the *Doctrine* of *Theodoret* to be impious and *heretical*: Father *Petavius* and many other *Jesuites* deny it; are they therefore against the *Faith* of the *Council?* By no means; since they defend *Theodoret* but by interpreting him after another way then did the *Council*, and by giving him a *Catholick* sense.

'Tis the very same case in the present Dispute. The *Pope* saies the *Doctrine* of *Jansenius* is *heretical*; other men say, We find no such matter in *Jansenius*. The *words* have indeed an *appearance* of contrariety, but without

implying

implying the leaſt contrariety of *Faith*; foraſmuch as the *Doctrine* which theſe *Divines* maintain to be *Catholick* and of *Janſenius*, is not certainly the ſame *Doctrine* which the *Pope* condemns for *heretical* and as being that of *Janſenius*. And the proof which they bring is *deciſive*. We do not (ſay they) maintain on the matter of the *Five Propoſitions* any thing ſave the Doctrine of *Grace efficacious* alone, as 'tis held by S. *Auguſtine*, and by the whole *School* of S. *Thomas*. Now 'tis clear that the *Pope* does no-where condemn this *Doctrine*, as he makes all the *Church* believe, and indeed as both the *Church* and the *Jeſuites* themſelves do accord. It is then certain that the *Pope* does not condemn that which we underſtand under the notion of the *Senſe* of *Janſenius*; as we likewiſe do not hold what the *Pope* condemns under theſe terms; ſeeing, this *Doctrine* excepted, we have nothing at all to doe with the reſt, but reject it in *general*, as we are ready to doe in *particular*, when-ever the *Church* ſhall pleaſe to *deſcribe* it

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in *particular*, or to ſhew us *where* it is.

And thus you have the whole *ſtate* of this *ten-years* Diſpute; The *Jeſuites* ſtand to their ſenſe of *Janſenius*, and all men that will may perceive the Illuſion and *Equivocation* of the *terms*. But in fine, F. *Ferrier* is come up from the very fartheſt part of all *Languedoc* to the aid of his *Confraternity*, and has been choſen by F. *Annat* to publiſh this *Hereſie*, and to anſwer all thoſe Writings which made it plainly out that it is but a mere *Chimera*: but eſpecially, he undertook to replie to the *Treatiſe* of *Juſt Complaints*, which expreſsly clears this *Equivocation* of the *Senſe* of *Janſenius*. Now therefore it is that we ſhall ſhortly come to know in what this *wondrous Hereſie* conſiſts, or elſe we muſt never hope to underſtand it whiles we live.

What ſaies this Reverend *Father* to us then? *That 'tis expedient to publiſh the true Idea of Janſeniſm*: in effect 'tis very *expedient*, and there it was it ſhould indeed have been begun. For

'tis

'tis a wondrous ſtrange thing, that men ſhould make ſuch a noiſe about a buſineſs which no body yet underſtands. *And alſo* (ſaies F. *Ferrier*) *becauſe theſe Divines complain in their Writings that we accuſe them of an Hereſie, without being able to determine what it is, I find my ſelf oblig'd to ſay their complaints are very unjuſt. It has been told them a thouſand times over that their Hereſie conſiſts in their believing and maintaining that the Doctrine of* Janſenius *on the Five Propoſitions is Catholick, although the Church condemn it for Heretical: which is* (quoth he, pag. 3.) *a true Queſtion of Right, that preſuppoſes matter of Fact*, viz. *That* Janſenius *eſtabliſhes ſome Doctrine in his* Auguſtine: *and in this Queſtion one cannot divide the Fact from the Right, that is to ſay, one cannot hold the Doctrine which is condemn'd for heretical, and at the ſame moment maintain the Doctrine of* Janſenius *upon theſe Propoſitions not to be the ſame which the Popes have condemn'd.*

This is all the illumination that

F. *Fer-*

F. *Ferrier* affords us upon this point, and to which all his *Colours* are reduc'd. After this 'tis to no purpose to hope for any other, either from him, or from any else. He has done his utmost, was too far engag'd, and we are not to believe that any body will ever be able to out-doe him. But in earnest, *Sir*, 'tis an Abuse beyond all humane patience, to promote (as F. *Ferrier* does here) a thing so invisible as is this *Heresie* without *Dogme*; and to make as if he understood nothing of so many convincing reasons, by which the falsity of this pretence has been made evident; to stand so obstinately in an *Equivocation* that has been so fully detected, and to repeat in cold bloud, seriously and gravely, Absurdities which have been a hundred times overthrown, as if they were infallible *Oracles*. I profess to you, *Sir*, I know not what to think of all this; unless perhaps the *Jesuites* may imagine, that being (as they are) powerfull in the world, they may lawfully say and doe what they please themselves; as being no more subject (like other

other men) to the *dictates* of *Reaſon* and *common Senſe*.

Was there any need that F. *Ferrier* ſhould himſelf have diſcovered the *Myſterie* of this *Hereſie* without *Poſition*, or, to ſay better, this *Hereſie* without *Hereſie*? Did not the Cordelier *Fubilé* doe it before him, and fully as well? Every body derided it in this *Frier*, and ſo will they doe in this *Jeſuite*: ſo as if this be all that he has to doe at *Paris*, he may e'en goe back again to his *Province*: His ſtaying at *Paris* will be no advantage to his *Cauſe*, and moſt certainly blemiſh his Reputation.

But, ſaies F. *Ferrier*, 'Tis a *Queſtion* of *Right*, to underſtand whether the *Doctrine* of *Janſenius* be *Catholick* or *Heretical*; as it alſo is to know whether the *Doctrine* of S. *Auguſtine* be *orthodox* or not. But I maintain that whoever ſaies ſo, knows not what a *Queſtion* of *Right* or a *Queſtion* of *Fact* ſignifies.

We muſt doe all we can then to penetrate through theſe natural or voluntary Obſcurities of F. *Ferrier*; and after this

this, if he render not up himself, I shall esteem him for a desperate

We are not to imagine that so soon as ever the merit of Catholick Doctrine and Heretical Doctrine come in to a Question, it is presently a Question of Right; since if so, several Contestations would likewise be reduc'd to Questions of Right, which are merely but of Fact, being expressed by these terms. And for instance, they would affirm that there is a Question of Right between the Fifth Council and Father Petavius, seeing the Council condemns the Doctrine of Theodoret as Heretical, and this Father maintains it to be Catholick; which in the language of F. Feurier one would name a Right.

But to know in very truth whether a Question be of Right, or of Fact, or of both of them together, you are only to consider what both parties agree in, and what they contest; for 'tis evident that the Question does not fall upon that which is accorded, but wholly on that which is disputed. When therefore two persons are agreed that a

certain *Dogme* of *Position* is *heretical*, and question onely whether this *Dogme* be of such an *Author* or not; the dispute is onely concerning the matter of *Fact*. The *Jesuites* and the *Sixth Council* do consent that 'tis an *Heresie* to say *There is but one Will in J. Christ*; but they are at variance whether this *Heresie* was taught by *Pope Honorius*? The *Council* affirms it, the *Jesuites* deny it. This is only a *Question* of *Fact*, though it be expressed by *terms* which look like matter of *Right*. The *sense* of *Honorius* is *heretical*, saies the VIth *Council*; The *sense* of *Honorius* is *Catholick*, say the *Jesuites*.

When men agree on the *contrary* that an *Author* has taught a *certain Doctrine*, and the dispute be whether this *Doctrine* be *Catholick* or *heretical*, the Question is of the *Right*, not the *Fact*, because the *Effect* is agreed upon, and the *Right* is contested. The *Monothelites* and the *Sixth Council* agreed that *Pope Honorius* taught that there was but one *Will* in *J. Christ*; but the *Monothelites* pretended that this *Doctrine* was *Catholick*; the *Council* maintains it

for

for *Heretical*. This is a *Question* of *Right*, expreſs'd by the ſame terms with the other. The *Doctrine* of *Honorius* is *Catholick*, ſay the *Monothelites*; The *Doctrine* of *Honorius* is *heretical*, ſaies the *Sixth Council*.

But when they are not agreed concerning a *certain Doctrine*, whether it be *Catholick* or *Heretical*, or has been promoted by ſome *Author*, there the *Queſtion* is concerning *Fact* and *Right* together, becauſe *both* of them are diſputed. The *Monothelites* affirm that 'tis a *Catholick Doctrine* to ſay there is but *one Will* in *Je. C.* as *Pope Honorius* teaches, the *Jeſuites* reply, the *Doctrine* is not *Catholick*, and that 'tis falſly imputed to *P. Honorius*: Here the *Queſtion* is both of *Fact* and *Right*. But that which is ſtrange is this, that when they diſpute in this manner concerning matter of *Fact* and *Right*, they both accord in the *expreſſion*. For the *Jeſuites*, who neither agree with the *Monothelites* either in the *Fact* or *Right*, do yet conſent with them in this *expreſſion*, contrary to that of the *Council*,

that the *Doctrine* of *Honorius* is *Catholick*.

'Tis an easie matter by this *Rule* to detect the Illusion of F. *Ferrier*; who maintains it generally in his Writings, that these are *Questions* of *Right*, *viz.* to know whether the *Doctrine* of S. *Augustine* be *orthodox* or not; or this of *Jansenius heretical* or *Catholick*. For 'tis evident, that insisting upon the *general* terms, one cannot distinguish whether they be *Questions* of *Fact* or of *Right*; whiles 'tis possible to form upon the *Doctrine* of S. *Augustine*, and on that of any other *Author* whatsoever, *Questions* purely of *Right*, and *Questions* both of *Right* and *Fact*, and *Questions* purely of *Fact*; as will appear by these Examples.

The *Semi-pelagians* affirm that the *Doctrine* of S. *Augustine* concerning *Grace* was not *orthodox*. The *Calvinists*, on the contrary, maintain that it is. The *Jesuites* say the same. And the *Church* saies so too.

Whiles we dwell here, one shall never come to know whether these *Questions*

ſtions are of *Fact* or of *Right*; but we ſhall eaſily diſcover it by the ſame Rule.

The *Semi-pelagians* acknowledge with the *Church* that the *Doctrine* of the *Neceſſity* of *Grace efficacious of it ſelf* for all good actions, was really S. *Auguſtin*'s; but they reject this *Doctrine* as not true, at leaſt in regard to the *inception* of *Faith*. And the *Church*, on the contrary, maintains it againſt them, that it is both *certain* and very *true*, as well in reſpect of the *beginning* of *Faith*, as of all other actions of Piety.

So as ſince the matter of *Fact* was not conteſted, and that the diſpute was onely concerning the *quality* of the *Doctrine*, the whole *Queſtion* between the *Church* and the *Semi-Pelagians* was purely concerning *Right*.

They ſay with the *Semi-pelagians* that the *Doctrine* of *efficacious Grace per ſe* is not true: but, as they are a great deal leſs ſincere then the *Semi-pelagians*, they adde, that this *Doctrine* is not S. *Auguſtine*'s, which the *Semi-pelagians* do not affirm. They are there-

fore agreed upon the *Right* with the *Semi-pelagians*, and differ onely upon the pure *Fact*: whereas they neither accord with the *Church* about the *Fact*, nor the *Right*, though they consent with her in this uncertain expression, that the *Doctrine* of S. *Augustine* is true, because in particular they maintain that the *Doctrine* of efficacious Grace *per se* is false, and not S. *Augustine*'s, albeit the *Church* has ever acknowledged both the one and the other of these two Points.

No wonder at all then, if in speaking to persons who were at variance, not about the *Doctrine* of S. *Augustine* in general, but the *particular Doctrine* of efficacious Grace *per se*, it has been said to them in a certain Writing, (which F. *Ferrier* has abus'd) *That it was a Crime, an Attempt and an Heresie to condemn the Doctrine of* S. Augustine *of Heresie, which the Church has approved?* forasmuch as treating of the particular *Dogm* of *efficacious Grace*, they had reason to affirm that they could not brand it with Heresie, without er-

ring in matter of *Right* and of *Faith*, whether one attacque it for not avowing it to be S. *Auguſtine's*, as do the *Jeſuites*; or acknowledg it for S. *Auguſtine's*, as did the *Semi-pelagians*, and as thoſe perſons would ſeem to doe to whom this Writing is directed.

So that the difference which is 'twixt the *Church* and the *Jeſuites* upon the *Doctrine* of S. *Auguſtine* forms a direct Queſtion of *Faith*, together with a diſpute of *Fact*. And of the very ſame nature is that between the *Church* and *Calvin* on the ſame *Doctrine* of S. *Auguſtine*. For he attributing this Error to S. *Auguſtine*, *That God is the Author of Sin, and that he compells the Will to good and evil*, the aſſeveration which he makes of this general *Propoſition*, that the *Doctrine* of S. *Auguſtine* is *orthodox*, does not excuſe him from a double *Error* both of *Right* and *Fact*; ſince he takes that for a Truth which is an *Hereſie*, and attributes to S. *Auguſtine* a Blaſphemy which was infinitely remote from his thoughts.

But it may be that the *Queſtion* con-

cerning the *Doctrine* of S. *Augustine* might be purely of *Fact*, from another supposition. For if a man led by this perswasion, as was *Calvin*, that S. *Augustine* teaches *God* to be as well author of *Sin* as of *Good* actions, should at the same time condemn the *Blasphemy* which *Calvin* approves, and by a consequent of this Opinion refuse to acknowledge S. *Augustine*'s Doctrine to be *orthodox*, one could not justly accuse him of *Error* in point of *Faith*, because he should condemn what the *Church* condemns; but of an extreme *Temerity* onely, to have father'd so impious an *Opinion* on S. *Augustine*. But what would be strange in this encounter is, That he who should affirm in the sense of *Calvin*, that the *Doctrine* of S. *Augustine* were *orthodox*, would notwithstanding be an *Heretick*, because he did not doe it but as approving an *Error* which he imputed to S. *Augustine*; whereas he that should say, as this *Parson* does, that the *Doctrine* of S. *Augustine* is not *orthodox*, should be *Catholick*, because he would say it without any *Error*;

so little regard there is to be had, to be able to judge whether a man be *Catholick* or *Heretick*, and whether the *Questions* concern matter of *Right*, or of *Fact*, to these wild and indetermin'd *Propositions*, which approve or condemn anothers *Doctrine* without so much as shewing it.

'Tis what S. *Augustine* has himself decided; and in respect to himself, by these words full of *unction* and charity: *Whilest men* (says he, L. 1. de Trinit. c. 3.) *imagine that I have held some false opinion in my Books, which in truth I never held, and that they condemn this Opinion; the law and dictates of Charity advertise and command me, but with an injunction full of sweetness, to be rather willing to be reprov'd by him who condemns this Error, in attributing it to me without reason, then to be prais'd by those who would maintain this Error, because they believ'd I had taught it. For though the first did wrongfully, to attribute an Error to me which I never committed, they had reason yet to*

con-

condemn it: But the others are under a double miſtake, ſince they praiſe me for an Opinion which the Truth condemns, and approve an Opinion which is condemn'd by the Truth.

True it is, that this perſon who ſhould thus impute an *Errour* to S. *Auguſtine* would be oblig'd to ſay, that the *Church* has not compris'd it in approving of his *Doctrine*; which would be very rath and ſcandalous, becauſe he would ſay it *without* and *againſt* all *Reaſon*: whereas there are ſome occaſions wherein one might doe the ſame thing without temerity or ſcandal, becauſe one does it not but upon great reaſon: the only *Rule* for theſe kind of things being, That 'tis lawfull to doe them *with Reaſon*, but by no means *without* it. And therefore

It is *lawfull* to accuſe of Suppoſition the *Council* of *Sirmeſſa*, and it is *not* ſo in reference to the *Council* of *Nice*: It is *lawfull* to ſay that *Theodoret* has been ill underſtood by the *Sixth Council*, but it is *not* lawfull to ſay that *Neſtorius* was ſo by the *Council* of *Epheſus*:

It

It is *lawfull* to affirm that they did not understand the *Doctrine* of *Pope Honorius* in the VI. *Council*, but it is *not* so of the *Doctrine* of *Pope Leo* in the *Council* of *Chalcedon*.

That which makes that *some* of these things are *permitted*, and *others* of them *forbidden*, is, that there is *Reason* to say it of *some*, but none at all to say it of the *other*.

So that 'tis a very frail consequence which F. *Ferrier* derives in his Writings: That if it be *lawfull* to say the *Pope* did not well understand *Transmius* in condemning *him*, one might as well say of the *Church* that she did not rightly comprehend the *Doctrine* of *St. Augustine* in approving it; since it being not permitted to doe either of them without *Reason*, it were *lawfull* to doe both when *Reason* requir'd it. And the truth is, that one of them, which is, to affirm the *Doctrine* of *Transmius* was never throughly understood at *Rome*, is very *lawfull*, because there is great *Reason* to believe it; and the other, that the *Doctrine* of *St. Augustine* was not

well

well comprehended, is very *unlawfull*, because there is also no *Reason* for it, as will be demonstrated in another Treatise.

One cannot therefore know in *general* whether it be *lawfull* or not to affirm that an *Author* has been *ill understood* by the *Church*, since it depends on the particular *Reasons* which induce one to say it: Nor can one also know in *general*, whether those who dispute whether the *Doctrine* of an *Author* be *Catholick* or *Heretical*, are at variance upon the *Right*, or the *Fact*, since it may be upon *either* of them; but one may clearly understand it by examining in *particular* what is agreed upon, or contested, both by the one and the other. And hence it is they easily prove, that the present Contestation about the *Doctrine* of *Jansenius* is a pure *Question of Fact*. For it would in much prove a *Question of Right*, if there were a certain premise, *Dogma* maintained by some for *Catholick*, and condemn'd by others for *heretical*. But seeing the contrary is true, that there

there is no precise and determin'd *Dogm* in the present Contestation; as appears clearly from F. *Ferrier*'s not being able to *specifie* any, 'tis visible that the *Question* is but concerning matter of *Fact*.

And therefore it must be acknowledg'd, F. *Ferrier* has not altogether fail'd of the promise which he makes in the Title of his *Treatise*, to present us with *the true Idea of Jansenism*. For this *true Idea* consisting in conceiving an *Imaginary Heresie*, his Treatise is of excellent use for the forming of this *Idea*, since an *Heresie* without *Position*, and without any *Question* concerning *Faith*, (such as is what he presents us) is the *true Idea* of an *Imaginary Heresie*. 'Tis true indeed, this is not his *intention* in it, but many times men doe things *contrary* to their *intentions*. Nor was it doubtless his design, to shew us that the *Jesuites* be *Hereticks*: how-ever one might invincibly prove it by an argument like that which he produces against the *Divines* whom he strives to render *Hereticks*.

He acknowledges no other matter of

Fact

Fact in the Pope's Decision, which declares that the Doctrine of Jansenius on the Five Propositions is heretical, then this; Jansenius teaches some Doctrine on the Five Propositions, which is certain: he will have all the rest to be of Right; and thence concludes, That the Divines whom he accuses, not denying this Fact, That Jansenius did teach some Dogma upon the Five Propositions, and yet refusing to own that his sense is heretical, deny a Right, and are Heretical.

If this argument be valid, behold the Jesuites grant Heresies without remedy. For there is no more to be said but the same, That in being certain the Sixth Council has condemn'd the Doctrine of Honorius, this Decision comprehends no other Fact than this, That Hugolinus teaches some Doctrine concerning the Will of Jesus Christ, which is indubitable: and by consequence the Jansenists, who do not deny this Fact, yet denying Honorius is sinful to be heretical, deny a Right, and are Heretical.

This obligation therefore the Jesuites

ites have to F. *Ferrier*, that he has made them rank *Hereticks*; if you will believe him. But it were yet a great charity to draw them out of this *Hereſie*; they have a world of others, where it is impoſſible to warrant them. The expedient is eaſie, it being onely to ſhew them after how extraordinary a manner their F. *Ferrier* is miſtaken. For it is very certain, the matter of *Fact* which he ſpecifies, That *Janſenius* has taught ſome *Doctrine*, is to be found in this *Queſtion*, whether the *Doctrine* of *Janſenius* be *Catholick* or *Heretical*: But there yet occurs another alſo very diſtinct and far ſeparate from *Right*, and which has been the whole ſubject of this Conceſtation; and this it is he diſſembles.

Perhaps F. *Ferrier* imagines, that when one ſubmits a Book to the *Pope*, to judge whether the *Doctrine* in it be *Catholick* or *heretical*, 'tis ſufficient for him to know that the Book teaches ſome *Doctrine* upon a *certain matter*, and that thereupon addreſſing himſelf to *God*, he *reveals* to him, that this *Doctrine*,

Errour, of which he all this while knows nothing, is *Catholick* or *Heretical*. If *Ecclesiastical judgements* were made after this sort, there would in effect be no need to examine any other *Fact* then this, whether the *Author* in controversie do teach some *Doctrine* upon a *certain subject*; and this *Fact* being always *evident*, there would hardly be ever any *Questions* of *Fact*, because men seldom dispute whether an *Author* have *some Doctrine* upon a subject, no matter what.

But because this *Imagination* comprehends in it a very gross *Errour*, since it supposes particular *Revelations* in the *Pope*, which should be the foundations of these Decisions, it is evident that *Ecclesiastical judgements* are not made in this manner. Neither the *Pope* nor *Bishops* can judge whether the *Doctrine* of a Book be *Catholick* or *Heretical* without comparing it with *Tradition*. Now 'tis impossible they should compare it with *Tradition*, without they distinctly know it. Men never compare a *Doctrine* with *Tradition* which they know

know not but under the general *Idea* of the *Doctrine* of an *Author*. For 'tis neither *Catholick* nor *Heretical*, as *Doctrine*, nor as *Doctrine* of an *Author*. The *Doctrine* of *God* is *eſſentially* true as being the *Doctrine* of *God*, becauſe *God* is the *eſſential Truth*. But the *Doctrine* of the *Devil* himſelf is not falſe as being the *Doctrine* of the *Devil*, becauſe the *Devil* is not falſe from his *Eſſence*, and becauſe he ſometimes ſpeaks truth, as when he acknowledged that *J. Chriſt* was the *Son* of *God*. *A fortiori*, the *Doctrine* of a *Catholick Author* is not *Heretical* becauſe it is a *Doctrine*, and becauſe it is his.

Of neceſſity therefore ought both the *Pope* and the *Biſhops*, to judge rightly whether the *Doctrine* of a Book be *Heretical* or *Catholick*, paſs through the *examen* of this point of *Fact*, *That it is the Doctrine of this Book*; and to reduce it to ſome preciſe *Poſition* diſtinct and determinate, from whence firſt to eſtabliſh this Judgment of *Fact*, namely, that *This Dogm* and *Poſition is of ſuch an Author*; and after that this

Judgment of *Right*, *This Dogm is Heretical, or Catholick.*

It is of this diſtinct *Dogm* that they affirm theſe *two* things, *viz.* That it is of ſuch an *Author*, That it is *Heretical.* But they affirm it by two very ſeparate and remote Judgments, and form'd upon moſt different Reaſons.

They judge that this diſtinct *Dogm* is of an *Author*, by the very *view* of the *Paſſages*, and the connexion of his *Principles.*

They judge it to be *Heretical*, or *Catholick*, by the compariſon which they make of it with the *Scripture* and *Tradition.*

Thus it is the *Pope* and the *Biſhops* ſhould proceed indeed in condemning the *Doctrine* of *Janſenius.* It was not enough for them to know that *Janſenius* teaches ſome *Doctrine* on the *Five Propoſitions*; ſince 'tis ridiculous to conclude from thence that this *Doctrine* is *heretical:* but they ſhould neceſſarily have reduc'd the *vain*, uncertain Doctrine of *Janſenius* to a preciſe *Dogm* by a judgment pure-

purely of *Fact*, in judging that this *distinct* Doctrine is of *Janſenius*, to be able afterwards to pronounce the judgment of *Faith*, which inſinuates the *Doctrine* to be *heretical*.

There are not in the whole World things more ſeparate and diſtinct then theſe *Concluſions*, *This Dogm is Janſenius's*, *This Doctrine is heretical*. The *one* is *matter of Fact*, the *other* of *Right*. The one is *true* ever ſince the *Church* has been the *Church*, the other *cannot* be *true* but ſince *Janſenius* has written, and was before *that* falſe. It may be *true* that this was ſuch an Author's *Poſition*, without his being an *Heretick*; and it may be as *true* that a *Poſition* is *heretical*, without being ſuch an *Author's*; becauſe it is not therefore *heretical* for being ſuch an *Author's*, nor therefore ſuch an *Author's* for being *heretical*.

Now theſe two *Judgments*, more remote from each other then are the *Heavens* from the *Earth*, are both comprehended in this ſingle *Propoſition*, The *Doctrine* of *Janſenius* is *heretical*, which is the reſult; and thus it com-

prehends a *Right* and a *Fact* really ſeparated, though confounded in the expreſſion. It may be deny'd as to them both; and, were onely the *Fact* deny'd, they are not thoſe who fall into the *Hereſie* that doe it, but thoſe who accuſe them of *Hereſie* under this pretext, as does the F. *Ferrier*.

For 'tis certain that of one part the *Pope* has form'd this *Judgment*, namely, This is *Janſenius*'s *Doctrine*; but this is onely a *matter* of *Fact*, and a *Fact* not *revealed* either in *Scripture* or *Tradition*. It is alſo evident this *Fact* is wholly ſeparate from *Right*, and that it is compris'd within the *Pope*'s Deciſion, which declares that the Doctrine of *Janſenius* is *heretical*. When therefore F. *Ferrier* accuſes thoſe of *Hereſie* who deny it, he falls himſelf into the *Hereſie* of eſtabliſhing a point of *Faith* upon a thing which is neither contained in the *Scripture* nor in *Tradition*.

He has therefore the choice after this, to ſay that this *Fact* has been either *reveal'd* to the *Pope*, or *not reveal'd*. If he

he acknowledge it has *not* been reveal'd to him, he falls into this *Hereſie* of making an Article of *Faith* of a matter of *Fact* which is no-where *revealed*. And if he pretend a *Revelation* of the *Pope's*, he falls into a double *Errour*; *one* for admitting particular *Revelations* in the *Pope*, which were to open a gate to all manner of Illuſion; and another for founding of *Points* of *Faith* upon theſe particular *Revelations*, which is repugnant to the eſſence of the *Catholick Faith*, which is onely eſtabliſhed upon *Divine Revelation* contain'd in the *Scripture* and in *Tradition*.

He is therefore guilty of *Hereſie*, whether he *do* admit of theſe *Revelations*, or whether he *do not*.

And, on the contrary, the *Divines* whom he accuſes, for that they pretend *Janſenius* has not been well underſtood at *Rome*, and that they attribute to him a *Doctrine* which he no-where maintains, are *Catholicks*, whether they *be*, or *be not* miſtaken in this their pretenſion.

For it is no way neceſſary (to exempt

them from *errour* of *Faith*) that the *Pope* ſhould fall into an *errour* of *Fact*. They are acquitted, whether the *Pope* be miſtaken in the matter of *Fact*, or whether he be *not*. If this be true, that the *Pope* did not well underſtand *Janſenius*, they had reaſon then not to acknowledge the *Doctrine* of *Janſenius* to be heretical. And if it be true that he *did* well underſtand it, all that one ought thence to conclude is *this*, That theſe *Divines* did ill underſtand it, and too favourably explain'd it, in attributing to it a *Catholick ſenſe* which it *has not*, and in overſeeing another *heretical ſenſe* which it *truly has*; all which amounts but to a ſimple *errour* of *Fact*, which is neither a Crime nor Violence, but the moſt pardonable Miſtake in the world, and the moſt worthy of *Man*, according to that of S. *Auguſtine*, ſince it all conſiſts in taking the words of a great *Biſhop* in a good ſenſe: *Qui error* (ſaies the Saint) *non ſolùm humanus eſt, ſed etiam homine digniſſimus.*

All the cruel Concluſions of F. *Ferrier*, and the *Phantaſm* of his *Hereſie* being

being founded upon theſe falſe *Principles*, That the *Queſtion* is *de jure*; That a *Fact* is inſeparable from *Right*; That there is no other *Fact* in the judgment of the *Pope*, then to know whether *Janſenius* has taught any *Doctrine* on the *Five Propoſitions*, are not onely falſe, but criminal. Let him make choice of other *Subjects* to *diſpute* ill upon as long as he pleaſes: This is a thing which cries for vengeance before *God* and *man*, to demand of the *King* (as he does) *Declarations* ſo far remote from his Goodneſs and Juſtice upon Arguments ſo contrary to *common Senſe*. Let him diſtinctly *ſpecifie*, if he can, what this *Hereſie* is which he accuſes theſe *Divines* of, and expreſs it under other terms then the ambiguous and uncertain words of the *Senſe* of *Janſenius*, by which no man can know them. And if he cannot doe this, let him hold his peace, and repent of theſe Extravagances; or rather make them ſome publick reparation, as indeed he is obliged.

This *Argument* is infinitely more

ſing then what he emploies againſt theſe *Divines, pag.* 5. in this manner.

The Janſeniſts (ſaies he) *cannot deny that they mock God and the Church, when they demand that one ſhould ſhew them this Senſe or Doctrine of* Janſenius *upon the Five Propoſitions. And why, I pray, do they mock thus? Becauſe* (ſaies this Father) *if they do know what the Senſe of* Janſenius *is upon the Five Propoſitions, they are ridiculous to enquire of a thing which they know already. If they do not know what the Senſe is, they are doubly to blame, to publiſh that they are convinc'd that the Senſe of* Janſenius *is Catholick, whenas they do not know what it is; and for refuſing to ſubmit to the Church in a matter which is otherwiſe unknown to them.*

They replie in a word to F. *Ferrier*, That the *Divines*, who are bound to *act* according to *knowledge*, and who are not obliged to render the *Biſhops* more then a *reaſonable obedience*, have cauſe to enquire what the *Senſe* of *Janſenius* is which they would have them to *condemn*, whether they *do know* it,

or

or whether they *know* it *not*. If they be *ignorant* of it, they have reaſon to ask, to be *inſtructed* before they be urg'd to *condemn* it; becauſe ſuppoſing they do not underſtand it, they can neither truely averr that they do reject it, nor promiſe truely that they will not embrace it; for peradventure they may be engag'd to doe it without knowing of it, and perhaps fall into it before they are aware.

Now if we ſuppoſe that theſe *Divines* do know what the *Pope* and the *Biſhops* underſtand by this *Senſe* of *Janſenius*, they have ſo much the more reaſon to demand; becauſe *they* onely know it by *particular* waies and ſuch as are not *authentical*: ſo that if they ſhould themſelves determine what the *Pope* underſtands by the *Senſe* of *Janſenius*, (as theſe *Propoſitions* are ſuſceptible of various ſenſes) the *Jeſuites* would not fail preſently to ſay, that this were not yet what the *Pope* underſtands, and what they ought to *condemn*; in fine, that 'twere ſome other thing, without ſaying what; and ſo

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one ſhould never have an end. It were therefore much better they ſhould make their addreſſes to thoſe who have the power to *determine* this *Senſe*; that if they once did it, it might clearly appear by condemning this *Dogm* together with them in which they had comprehended the *Senſe* of *Janſenius*; that one be not enwrapp'd in any Errour.

But the plain *truth* is, Theſe *Divines* both do *know*, and do *not know* the *Senſe* of *Janſenius*. They do very well *know* a *Doctrine* in *Janſenius* to be very *holy*, very *Catholick*, and moſt *Orthodox*, which is that of *Efficacious Grace per ſe*, which infallibly cauſes the *Will* to *act* without *impoſing* of a *neceſſity*. They acknowledge the *Catholick Doctrine* of the *free Predeſtination* of the *Elect*, receiv'd by the whole *Church*, and maintain'd by *Bellarmine* himſelf as a *point* of *Faith*; and they do acknowledge no other Point upon the ſubject of the *Five Propoſitions*.

But ſince it is evident by the *univerſal conſent* of the *Church*, that this is not that which the *Pope* and the *Biſhops* mean

mean by the *Senſe* of *Janſenius* which they condemn, but a certain *Senſe* which was never known to our *Divines* before *Bains* and *Janſenius*, according to thoſe Gentlemen the *Biſhops* of the Aſſembly; a certain *Senſe* contrary to the *Doctrine* of all the *Catholick Schools*, as theſe very *Biſhops* do aſſure us; a certain *Senſe* different from *efficacious Grace*, repugnant to S. *Auguſtine*, and which has been conſtantly condemn'd by the *Dominicans* and the *Jeſuites*, as F. *Annat* and M. *Hallier* have ſo deeply proteſted, before the *Conſtitution* of *Pope Innocent*: It is this *certain Senſe* which theſe Divines do not underſtand, or at leaſt which they but very *confuſedly* know. They know all that the *Jeſuites* and the other adverſaries of *Janſenius* have ſaid of it in divers *Books*: But they ſee that their Explanations do not agree together, whiles *ſome* of them place it in *one Point*, and *others* in *another*.

All that they know of this *Senſe* is, that it is different from *Efficacious Grace*, and by conſequent that they do

do not hold it, and that they reject it, becauſe they hold but this *Doctrine*, and that whatſoever *Doctrine* is repugnant to it is *falſe*. So as in the neceſſity to which they are reduc'd for the juſtification of their *Faith*, and to avoid the *reproch* which they caſt on them touching this *uncertain, unexplicable Senſe*, they have reaſon to appeal to the *Biſhops*, who ought to *know* it, ſince they *condemn* it, and to the *Pope*, who could not have *condemn'd* it without *knowing* it, to conjure them to *explain* it, that ſo they may be inabled to confound their *Accuſers* in ſhewing the world how free they are from any *Errour*.

This is the onely reaſon which makes them require with ſo much earneſtneſs the Explication of this *Senſe*; for they have otherwiſe no ſuch haſt to know it. They hold the truth of the *Doctrine* of Efficacious Grace *per ſe*, and reject whatſoever *Errour* is repugnant to it: whether it be in attributing too *little* to *Grace*, as the *Moliniſts*; or in deſtroying its *liberty*, as this pretended *Errour* of *Janſenius*'s Senſe ſhould be. This ſuffices

ſuffices them; ſo as men moleſt them not with the indetermin'd *Senſe* of *Janſenius*, and they will ſoon leave enquiring what it is. But if they continue their *Perſecutions* thus upon this *point*, they will be forc'd to continue the preſſing of them to *explain* this *Senſe*; nor can they refuſe to doe it without an evident ſign of *Oppreßion*. For the *Biſhops* cannot in *conſcience* make them condemn it, without they know it; and if they do know it, 'tis a foolery not to be underſtood that they ſhould refuſe to declare it.

But, *Sir*, it is now time we took off our ſpirits from theſe ſubtile matters, and which ſmell of the *School*, to oppoſe another *Illuſion* of Father *Ferrier* not a whit leſs dangerous, but ſomewhat more intelligible. This *Father* does upon all occaſions repreſent the *preſent Church* as divided in *two Parties*. The *one* pompous and triumphant, as compos'd of the *Pope*, the *Biſhops*, and of all both *Eccleſiaſtical*, *Secular*, and *Regular*; who condemn the *Senſe* of *Janſenius* as *heretical*, who believe that matter

matter of *Fact* is inſeparable from matter of *Right*, and that therefore it is not to be *deny'd* without being an *Heretick*. The *other* poor and abandon'd, as conſiſting but of a ſmall number of *Divines*, who refuſe to acknowledge that the *Senſe* of *Janſenius* is heretical, who hold that there is a *Fact* ſeparate from *Right* in the *Deciſion* of the *Pope* which condemns it, and that therefore one may by conſequence refuſe to *believe* it without being an *Heretick*.

This is the *Idea* which F. *Ferrier* gives us of the *Church* in his *Treatiſe*. But as there is nothing more *prodigious* then this *Idea*, ſo is there alſo nothing more *falſe*. *God* will never abandon his *Church* to that degree, as to ſuffer ſo groſs and viſible an *Errour* to reign in it. And every man may by himſelf be convinc'd of the falſeneſs of this *phantaſtick* Suppoſition.

For unleſs a man *wilfully* ſhut his own eyes, one cannot deny but there are in the *Church* no leſs then *four* different *Opinions* upon the *Formulaire*.

The *Firſt* is that of the *Jeſuites*, who

who affirm that matter of *Fact* is inſeparable from that of *Right*, and that *quatenus* ſo it cannot be *deny'd* without *Hereſie*.

The *Second* is that of a conſiderable number of *Divines*, who believe that though it be no *Article* of *divine Faith* to hold that the *Senſe* of *Janſenius* is *heretical*, and that the *Fact* may very well be ſeparated from *Right*; yet that *Chriſtian humility* obliges us nevertheleſs to prefer the *Senſe* of the *Pope* to his proper *Illumination*, and ſo they ought to believe the Fact by *humane Faith*, and under that notion *ſign* the *Formularie*.

The *Third*, and the moſt embrac'd, conſiſts in affirming that a man is not oblig'd to *believe* the matter of *Fact* as decided, either by *divine* or *humane Faith*; but that one may for all that ſign the *Formularie* without violating his *Conſcience*, becauſe the *Signature* does never concern or fall upon the *Facts*.

The *Fourth* is the *opinion* of ſeveral other *Divines*, who are perſuaded of

one

one part, that it is moſt falſe the *Fact* ſhould be ſeparated from *Right*, or that it ſhould be a *point* of *Faith* to hold the *Doctrine* of *Janſenius heretical*, or that a man is obliged to *believe* it by *humane Faith*; but who believe on the *other* part, that the *Fact* being contain'd in this *Formulaire*, thoſe who ſcruple it cannot *ſign* it without *reſtriction*, ſince the *declarations* which men make to the *Church* ought to be intirely *ſincere*, and free of all duplicity.

It is viſible that in this difference of *Divines* each *party* condemns the *others*, but after a ſort very different.

The *Jeſuites*, who make the *firſt*, ought by the neceſſary conſequence of their Opinion to condemn for *Hereſie*, not onely the *laſt*, who abſolutely *refuſe* to *ſign* that the *ſenſe* of *Janſenius* is *heretical*, but *thoſe* likewiſe who do *not* believe it of *humane Faith*, or that *believe* it *not* at all, albeit they *ſign* it. For *Hereſie* conſiſts in the *opinion* of the *ſpirit*, and not in the *omiſſion* of an *exterior action* of the hand. A *perſon* who ſhould not believe but with an *humane*

mane Faith that the *Body* of *Jesus Christ* were in the *Sacrament* of the *Eucharist*, or that ſhould *ſign* it in *infidelity*, would be never the leſs an *Heretick* then he who ſhould abſolutely *refuſe* to *ſign* it.

So as all thoſe many *Biſhops* that have caus'd none to *ſign*, or that receive *reſtrictions* concerning the matter of *Fact*, or that declare they do not require the belief of the *Fact*, or that pretend not the *Fact* can be otherwiſe believ'd then by *humane Faith*, are as much *Hereticks* in the *judgement* of the *Jeſuites* and of F. *Annat*, as theſe *Divines* whom they particularly *perſecute*. True it is, their *Politicks* oblige them to diſtinguiſh of *two* ſorts of *Hereticks* in *France*, *ſome* of which they treat *civilly*, and others moſt *outrageouſly*. They place the *Biſhops*, *Sorboniſts*, the *Fathers* of the *Oratory*, the *Benedictines*, &c. in the *firſt* order, and whom they do not yet *attacque* but by *conſequence*, though by a very neceſſary one; whiles they range in the *other* thoſe whom they immediately deſign for

ruine, that ſo they may with the greater force ſurprize the other.

Therefore it is ſufficiently evident, that all thoſe *perſons* who have *ſign'd* the *Fact*, either of *humane Faith*, or without believing it, ſhall be never the more acquitted for that, but be all *Hereticks* in their turn, when they have left off oppreſſing the *others*, ſeeing they muſt of neceſſity be ſo in the opinion of the *Jeſuites*.

But on the *contrary*, all theſe *three* laſt *parties*, who accord in this *point*, that this *Fact* of *Janſenius* is very ſeparable from *Right*, that it does not in the leaſt concern the *Faith*, and that one may ſafely *deny* it without *Hereſie*, ought, from a neceſſary *conſequence* of this their mutual Opinion, condemn the *Jeſuites* both of *Calumny* and *Error*.

It is certain theſe four *Parties* reſide in the *Church*, and that if one would now conſider which of them were the moſt *numerous*, one might ſafely affirm that there are none more profligate and abandon'd, and who have fewer ſincere appro-

approbators, then that of the *Jesuites*. Nor is this an airy *Supposition*, but a *real Verity*, to be discern'd by every one that has a mind to it, that the *Jesuites* ſtand almoſt ſingle in this *pretenſion*, that matter of *Fact* is inſeparable from matter of *Right*, and that one cannot believe (without being an *Heretick*) the Doctrine of *Janſenius* not to be *heretical*.

The moſt *devoted* to the *Jeſuites* of the *Biſhops* ask for whom the World takes them, that they ſhould believe them capable of ſo monſtrous a Folly, as is that of affirming that a *Fact* ſhould be inſeparably joyn'd to *Faith*. They expreſs as much as one would wiſh in *words*, that they do not require the aſſent of Fact. They receive the *Subſcriptions* of thoſe whom they very well know do *not* believe it, and who *declare* as much before they *ſign*. All the *Curats* of *Paris* do ſolemnly approve, and by an *authentick* Act, the *Diſtinction* between *Fact* and *Right* contain'd in the firſt *Mandat* of *Paris*. In fine, they proceed with confidence that the

Feſuites cannot find ſix *Biſhops* in all *France*, and ten *Divines* of the *leaſt* conſiderable *perſons*, who will *ſign* this *Propoſition* which F. *Ferrier* maintains, and which is the *baſis* of all his Treatiſe, *The Fact of* Janſenius *is inſeparable from Faith, and one cannot reject the Dogm which is condemned, without acknowledging it to be* Janſenius's. And in *particular* they affirm, that he could not make M. *Grandin* ſign, nor M. *Moret*, nor (amongſt the *Doctors*) M. *Chamillart*, nor *Monſieur de Rouën* amongſt the *Biſhops*.

It is certain therefore that the *Feſuites* are in a manner alone in their *erroneous* opinions. And 'tis as true, that the *Divines* whom they *perſecute* are almoſt *wholly* united to the *Church* in this difference which is between them.

I confeſs they have yet ſome diſpute with the other *Divines*, becauſe againſt the *one* they maintain, that one owes not ſo much as *humane Faith* to Deciſions *de facto* when there is any cauſe of doubt adminiſtred ; and againſt the *other*,

other, that it was not altogether ſincere in them to ſubſcribe a *Formularie* which clearly comprizes a *Fact*, without being fully perſuaded of the *Fact*.

But this *difference* has relation to *Manners* onely, and not to *Faith*; and in this very *difference* they may make uſe of the *authority* of the *one*, to defend themſelves againſt the *other*.

Thoſe who *ſign* the *Fact* as of *humane Faith*, approve of their *Doctrine* touching the *Sincerity* of *Subſcriptions*.

Thoſe who *ſign* the *Fact* without believing it, approve what they affirm, That *the Church obliges none to believe the Fact by way of command*; ſo as to the *truth* they have this *conſolation*, that in every of the *Points* whereof they are accus'd, they are united in Opinion with the greateſt part of the *Divines* of the *Church*.

Whoever ſhall take the pains diligently to inform himſelf of the *bottom* of theſe *particulars*, will clearly find that what I ſay is moſt true. And if any man ask why the *contrary* appears to

the World, that the *Jesuites* domineer every-where, and the *Disputes* are so pressing. It is not very difficult to give a reason for it. They are onely to consider what *Pere* F. *Annat* holds, and what *Power* the *place* in which he is affords him, both at *Rome* and at *Paris*, to doe what he pleases as to this matter. They know nothing at *Rome* but from the *Instructions* which he sends them: and he stands at the *Gate* of all the *Benefices* of *France*, to exclude whoever stands in his way in any thing. Every one has his particular businesse at *Court*; and those who have no other, either for *themselves* or their *Communalty*, enjoy their repose in which they will not be molested. *Jansenism* is the onely affair of Father *Annat*; so as that people may not be cross'd in their particular businesses, they let F. *Annat* alone with his.

Not that this *Reverend Father* with all his *credit* is yet arriv'd so far as to be able to procure the *Bishops* or the *Pope* by any formal *Decisions* to support these particular Absurdities of his *Society*,

ciety; That *matter* of *Fact* is inſeparably annex'd to *Faith*, and, That he who denies it is an *Heretick*: He is not ſo weak a man as to *attempt* that at preſent. He ſatisfies himſelf that every one *ſigns* the *Fact* ſimply, without taking notice of his *intention*, to make uſe of theſe *Subſcriptions*, when time ſerves, and as may beſt conduce to his *ends*; nor for the moſt part does he find any *difficulty* in it; ſince their *Spirits* furniſhing them with expedients to *ſign*, without believing the *Fact* either of *divine* or *humane Faith*, their Intereſts eaſily perſuade them to *embrace* them. They fanſie themſelves not oblig'd openly to oppoſe F. *Annat*; but that they may ſafely *ſhelter* themſelves from this rowling tempeſt: and therefore ſuffer him freely to *oppreſs* thoſe againſt whom he is particularly animated; becauſe they conceive it their own fault that they do not ſeek their *ſafety*, as they doe, by a *Subſcription* which (as they affirm) engages them to nothing.

By this means thoſe who refuſe to

ſign remain expos'd to the unjuſt violence of the *Jeſuites*? Thoſe who agree with them in certain *Points*, and condemn them in others, blame them highly in thoſe *particulars* about which they conteſt with them; but they are very wary to defend them when they think they have reaſon on their ſide. *How infinitely are theſe Gentlemen miſtaken* (ſaies honeſt M. *Moret* in all his Sermons) *not to believe the Deciſion* de facto *with an humane Faith?* But he is wary enough not to adde, that the *Jeſuites* are miſtaken, who require we ſhould treat thoſe as *Hereticks* who acknowledge no *Fact*, which we can onely aſſent to but by *humane Faith*.

Yet is this manner of *acting* more tolerable then that of thoſe who ſay nothing at all in publick concerning their intention, but joyn ſimply with the *Jeſuites* by an exteriour *ſignature*, however different and remote in their *ſenſe*. If they did but ſay clearly what they reprove in thoſe who do not *ſign*, the diverſity of their *opinions* would render their authority leſs conſiderable:

but

but whiles they say *nothing* at all, such as onely *judge* things by the *out-side* take them for *approbators* of the *Opinions* of the *Jesuites*.

'Tis not therefore an *universal Illusion*, but an *universal Baseness*, which makes these *Divines* to be oppress'd; or rather, 'tis the *Oppression* of the *Church* in *general* which renders their *Oppression particular*. Let every man *speak* as he *thinks*, and they shall be fully justified: Let every man also *condemn* them as he thinks, and they shall yet be *more* fully *justified*; seeing it will appear that in all the *Points* on which they are *accus'd* they are united with the greater number of the *Divines* of the *Church*. But the terror and dread of F. *Annat* keeps all mens tongues bound to defend them, and lets them all loose to condemn them; uniting in one *equivocal* expression *persons* that are extremely distant in Opinion, that so F. *Annat* may seem to be *follow'd* of the *whole Church*, whenas in truth he is in effect *condemn'd* by the *whole Church*.

Were

Were there indeed no other *Life* beſides the *preſent*, nor any other *Judge* ſave *Men*, it muſt needs be confeſs'd that F. *Annat* were a marvelous able man, for knowing how to conceal with ſo much *adreſs* the weakneſs of his *Party*. How *victorious* in appearance is he, whenas in effect he is abandon'd by all the *World*? But this *Father*, whileſt he thinks to *cheat* others, *cheats* himſelf *firſt*; becauſe the buſineſs in agitation *here* is of things which depend upon the *truth*, and will be *judged* by the *truth* and not on *appearance*. It is not a *deceitfull union* in an *equivocal expreſſion* which renders one orthodox, but a *real* and *veritable* conformity of ones *ſenſe* with that of the *univerſal Church* in matters which concern the *Faith*.

So as theſe *Divines*, maintaining no other *Doctrine* upon the *Fact* of *Janſenius* but that of the *whole Church*, which is, that this *Fact* has no relation to *Faith*, continue *Orthodox*, whatever *Cabal* they contrive to oppreſs them. And both F. *Annat* and the *Jeſuites*,

Jeſuites, who would make it a *point* of *Faith*, are not *Orthodox*, for all their power and credit, foraſmuch as in this they are really repugnant to the ſenſe of the *Church*, into which they do introduce a *Real Hereſie*, under pretence, forſooth, of deſtroying an *Hereſie* which is but *Imaginary*.

One may therefore juſtly applie theſe words of *J. Chriſt* to the *Jeſuites*, which he ſpake to a *Biſhop* in the *Apocalypſe*; *Dicis, quòd dives ſum & locupletatus, & nullius egeo, & neſcis quia es miſer, & miſerabilis, & pauper, & cæcus, & nudus.* You conceit your ſelves indeed *rich*, and *abounding* by the number of your *Sectaters*; whereas in the mean time you are *miſerable*, and objects of *compaſſion*: You are *poor*, *abandon'd*, *blind* and *naked*; ſince all thoſe who ſeem ſo much to *follow* you, do in effect *condemn* you.

And one may on the contrary applie to theſe perſecuted *Divines* thoſe other words of our B. *Saviour* to another *Biſhop*, in the ſame Book, *Scio tribulationem tuam, & paupertatem tuam; ſed dives*

dives es, & blaſphemaris ab his qui ſe dicunt Judæos eſſe, & non ſunt. I know the *Oppreſſions* which you ſuffer, and the poverty which they reproch you of; notwithſtanding ye are *rich*, becauſe the moſt part of thoſe who appear *againſt* you are in truth *for* you; and you are *born down* but by *people* who pronounce themſelves *Orthodox*, but who are indeed replete with *Errours*.

Sir,

This 1. of *March*, 1664. I am, &c.

Since this *Letter* was finiſhed, I have receiv'd a large Writing of F. *Ferrier's*, intituled *Relation veritable*, &c. *A true Relation*, &c. I conceive as to what relates to the *Hereſie* of which he continues to accuſe the *Divines* who are more *Catholick* then himſelf, you will find nothing in it which is not here overthrown before-hand: But as to the prodigious number of *Falſities* with which his *Relation* abounds, this *Father* deſerves to be *particularly anſwered*;

red; and I am aſſur'd there will *ſome body* be found out that will ſo doe it, as the *Jeſuites* will hardly find the advantage they expected of their *Impoſtures*.

The Third Letter.

SIR,

I Have already *told* you, and I *repeat* it again, that within *one* fifty years men will look upon this pretended *Hereſie* of *Janſeniſm* but as a rare *example* of the *Vanity* of mens *ſpirits*, and rank the whole *Diſpute* with that of the *Cowls* and the *Cordeliers Bread*. They will then ask with *aſtoniſhment* what this Father *Annat* and F. *Ferrier* were, that ſpake ſuch impertinent things in the Age they liv'd in; and who thoſe ſilly perſons were that ſuffer'd themſelves to be led by their *Dotages*. But theſe, you'l ſay, are *Prophecies*, and 'tis no hard matter to make *others* like them,

them, by taking 50 *years* time to prove the *event* of them. I could eaſily anſwer you, that they are true, having already prov'd, that the whole *Concernment* is but a *Triſle*, as I conceive I have ſufficiently done; and that as one cannot pronounce the *ſame* of all ſorts of *Diſputes*, one cannot reaſonably make the like *Predictions* of them.

But it being beyond my power to advance and haſten the *future*, to ſhew you the *truth* of my *Prophecy*, I chuſe to leave it off, or rather preſent you with a *picture* of what is *paſt*, which is certain and invariable, and that will afford us the moſt certain *conjectures* how one may foreſee what is like to fall out upon the like encounters.

'Tis a *Glaſs* which very few perſons conſult, from I know not what weakneſs natural to mens *ſpirits*. For as *men* live but in the *time* that is *preſent*, ſo they are likewiſe concern'd but with *things* that are *preſent*. What-ever is *remote* from the *inſtant* which takes them up, vaniſhes and comes to nothing in reſpect of them; and if poſſibly

bly there remain any *traces* in their memory, they are so weak and indiscernable, that they serve them but in little stead for the reforming of those deceitfull *impressions* which they receive from the *present Objects*. If a man seem to have the advantage during the *moment* which employs them, he loses the remembrance of all the *past*, which might have made him know that this *advantage* is false and but imaginarie. Thus, because the *Jesuites* make a great bustle, and every-where cry out on *Heresie*, men are astonish'd at the *bruit*; and because there are but few that *oppose* them, men easily imagine that they are in effect *victorious*.

In the interim, it is evident that this manner of boulstring their *Judgements* but upon the *present*, subjects it to an infinity of Illusions. The *passages* of the *World* discover not themselves to us in every moment, but by some of their *parts* as they succeed one another; forasmuch as being thus consequent, they do not subsist *together*: in the mean time 'tis by the *union* of the *whole Body*, and

of

of *all* its *Members*, that we ought to form a Judgment.

It would be ſometimes very difficult to ſee the *Church* victorious over *Hereſies* in all its brightneſs, did we conſider it but in a ſmall part of its permanency, during which ſhe may be ſo *overcaſt* with a miſt of *Errours*, that one can hardly tell who has the *better* of it, *Truth* or *Falſhood*. Did not *Arianiſm* ſeem a conqueror at *Rimini*, and the *Catholick Doctrine* ſo *obſcure* that (as S. *Hierom* ſaies) All the *World* was aſtoniſh'd how they ſhould become *Arian?*

To diſcover then the advantage of the *Church* over *Errour*, our *memories* have need of a larger comprehenſion of *time:* And then it is we ſhall ſee, that after a ſwift and tranſitory *blaze*, *Errours* do wither away of themſelves and come to nothing, whiles the *Doctrine* of the *Church* ſubſiſts, and conſerves it ſelf in the *boſome* of the *Church*, and in the *hearts* of her *legitimate* Children.

And thus, *Sir*, to judge rightly of the preſent *Conteſtation* between the

Jeſuites

Jeſuites and their *Adverſaries*, we muſt not limit all our *proſpect* at the *Queſtion* of *Fact* and of *Right*, to which 'tis for the *preſent* totally reduc'd: But we ſhould conſider the *ſeveral* ſteps of every of its *parties*, the various *Points* agitated between them, the *ſucceſs* of their particular *Diſputes*, and by what progreſs they are arriv'd to the *Point* where they now ſtand; ſeeing 'tis by *this* onely we ſhall be able to diſcover who have *loſt* or *gain'd*, *advanc'd* or *recoil'd*, whom we may believe *ſincere*, and whom for *Cheats* and *Infidels*. In fine, 'tis from hence one may form reaſonable conjectures of the *Succeſs* of the remaining *Conteſtation*.

This is the *Deſign* which I have propos'd to *my ſelf* in this *Letter*, wherein I will preſent you with a compendious *Image* of all this tedious *Warr* of the *Divines*, which though it be not *bloudy*, is no leſs *conſiderable* then the *temporal* Warrs, and whoſe *Succeſſes* are altogether as *great* and *important*.

It was in the *year* 1626 that it began, upon occaſion of a *Book* publiſhed

by a certain *Jeſuite* nam'd *Garaſſe*, intitled *Somme de Veritez capitales de la Religion Chreſtienne*, A Summe of the principal Verities of the Chriſtian Religion, &c. The late *Abbot* of *S. Cyran* having noted therein a prodigious number of *Falſifications* of the *Scripture* and of the *Fathers*, together with divers heretical and impious *Propoſitions*, conceiv'd that the honour of the *Church* requir'd him to undertake their *Refutation*, though at the ſame time alſo his modeſty made him reſolve to conceal his name, as he has alwaies done in the reſt of his *Books*. While the firſt part of this was under the *Preſs*, and the noiſe of it ſpread into all parts, it gave occaſion for a more through examination of *Garaſſe's* Treatiſe. The *Rector* of the *Univerſity* complain'd of it to the *Faculty*, who nam'd *Commiſſioners* to examine the *Book*. But this alarming the *Jeſuites*, they quickly gave us to underſtand that it was not ſo eaſie an enterpriſe to cenſure a *Book* of a *Jeſuite*: For they ſo wrought with the *Magiſtrates* by their *Cabal*, that M. *de S. Cyran's* Treatiſe was a long while ſtopped. More-

Moreover, to traverſe the *Cenſure*; F. *Garaſſe* bethought himſelf of a *Supercherie* as worthy of the *Jeſuites* as any thing had been practis'd during all the proceſs of theſe Conteſtations. There was a bruit in *Paris* that the *Author* of the *Refutation* was to ſhew above *Fifty heretical Propoſitions* or *Errours* in *Garaſſe*'s *Summe*; and it was true: but that part which contain'd the conviction of *Garaſſe*'s Errours was not yet come out of M. *de S. Cyran*'s Study. However Father *Garaſſe* conceited he had found out a way to know what they had to object againſt him. He choſe *Fifty Propoſitions* in his *Book*, the moſt eaſie to defend that he could find, and of which number there was not *three* of them of thoſe which M. *de S. Cyran* had accus'd in his Work. In conſequence of this he form'd a *Cenſure* according to his own fancy, and by this addreſs dazzl'd the world for a time, and diſturb'd the *Examination* of his *Book* which was doing at the *Sorbon*; ſo as his *Examinators* were much confounded, and they began every-where to ſay that

they extremely wronged *de Garaſſe*, to accuſe the *Summe* of ſo many *Errours*.

M. *de S. Cyran* had a thouſand difficulties to take off the impediments which the *Jeſuites* had contriv'd to hinder the publication of his *Refutation*, and to diſabuſe the World of that wicked artifice of F. *Garaſſe*. However, he at laſt obtain'd it, and maugre all the *Cabals* of the *Society*, and the tedious delays which they granted F. *Garaſſe* to make his *Retractation*, his *Book* was in fine cenſur'd *for containing divers heretical Propoſitions, Errours, Scandals, Temerities, many Falſifications of paſſages of Scripture and of the holy Fathers falſly cited, and perverted from their true and genuine Senſe, with an infinite of words unworthy to be written and read of Chriſtians and Divines.*

Nevertheleſs did the *Jeſuites* teſtifie upon this encounter ſome kind of Prudence. For we muſt not refuſe to give them their juſt merits when they deſerve them, ſince the occaſions are ſo very rare. They did not perſiſt in the

juſtification of Father *Garaſſe*, but relegated him a good diſtance from *Paris* to one of their *Houſes*, where they heard no more talk of him, and by this means made an end of the buſineſs. Happy had it been that in allaying this difference they had from their hearts alſo ſmother'd the reſentment which they conceived againſt M. the *Abbot* of *S. Cyran*, who has ſince that engag'd them into ſuch horrible *exceſſes*.

But they would not doe it, and have ſince ſufficiently teſtified that they were not of the number of thoſe *wiſe men* who love their *Reprovers*, and that by warning them of their *Faults* give them occaſion to *reform* them. They nouriſh'd in their breaſts a violent averſion againſt him who had done them this ſervice, and which was yet exceedingly augmented by another *obligation* of the ſame nature which he rendred them ſome few years after, and which affords us the ſecond remarkable *accident* of this *Warr*.

Pope *Urban* VIIIth, touched with the miſerable condition of the *Engliſh*

Church, which had been for *thirty years* without * *Biſhop*, having ſent thither the deceaſed Mr. *Smith*, *Biſhop* of *Chalcedon*, with the Jurisdiction of an *Ordinary*; he, being there eſtabliſh'd, would make uſe of his power in obliging the *Regulars* to have his approbation to inable them to hear *Confeſſions*. This was an heavy *Yoke* to the *Jeſuites*, who were wont to live in that Country in an abſolute *independence*. Therefore they made complaint to the *Biſhop* by their *Provincial*, and amongſt other *reaſons* they repreſented to him that this *Regulation* did diminiſh their reputation, *and the Preſents which the Catholicks were us'd to make them*. But when he would not ſuffer himſelf to be wrought on by ſuch perverſe Arguments, they ſtirr'd up ſo many troubles and *factions* againſt him, by decrying him to the *Miniſters* of *State* of the *King* of *England*, that the *Biſhop* was conſtrain'd to quit the *Kingdome* to ſeek his own ſecurity. Theſe clandeſtine practices were accompany'd with the publication of two *Books* which the *Jeſuites* wrote in *Engliſh*,

* According to their falſe reckoning.

gliſh, againſt *Epiſcopal Juriſdiction*, and the neceſſity of the *Sacrament* of *Confirmation*; and the *Clergy* of *England* having ſent theſe Books to the *Sorbon*, there were *thirty two Propoſitions* cenſur'd by them the 15 of *February* 1631.

This *Cenſure* had been preceded ſome daies before by that which M. the *Archbiſhop* of *Paris* publiſh'd againſt the ſame *Books* the 30 of *January* in the ſame *year*; and by that of all the *Archbiſhops* and *Biſhops* which were then in *Paris*, who condemn'd them by a *Paſtoral Letter* addreſſed to all the *Biſhops* of *France* the 15 of *February* 1631.

Theſe *ſtrokes* were very ſenſible to the *Nicety* and *Pride* of the *Jeſuites*; and accordingly did they riſe up againſt theſe *Cenſures* after a terrible manner. They writ againſt M. the *Archbiſhop* of *Paris*, againſt the *Biſhops*, againſt the *Sorbon*, and thought for a time that they had quite laid them on their backs. But this boldneſs of theirs was not at all to their advantage in the ſequel; For this produc'd againſt them that *fa-*

mous Book of *Petrus Aurelius*, which defended the *Biſhops* and the *Sorbon*, and refuted the Errours of the *Jeſuites* with ſo much force, eloquence and perſpicuity, that the *Church* was fully reveng'd, and the *Jeſuites* confounded.

Notwithſtanding this *Confuſion*, inſtead of humbling, did but the more exaſperate them: They undertook *Aurelius*'s Book by all the waies they could poſſibly deviſe, by ſecret *Calumnies*; by publick *Sermons*, by huge *Volumes*, by ſmall *Treatiſes* and *Pamphlets*, by Works in *Latin* and *French*; giving it commonly no other Title then that *infamous Book of Petrus Aurelius*. And as the publick voice had attributed this work to M. *de S. Cyran*, what-ever pains he took to take off from himſelf ſo glorious a ſuſpicion, they fix'd it upon his perſon, and ſtrove to aſperſe him by a thouſand kinds of Calumnies; and from that time forward form'd a conſtant reſolution to decry as *Hereticks* both *him*, and all thoſe who favour'd his Opinion. Theſe were the ſeveral Conteſts of this *Hierarchical* Warr, but the

event

event and *concluſion* of it is remarkable, becauſe it is the picture of the ſucceſs of all their other *Diſputes*.

It pleaſed *God* to permit that the noiſe which was ſpread againſt M. *de S. Cyran* ſhould ſo prevail upon the ſpirit of a *Miniſter of State*, that he was made priſoner at the *Chaſteau de Vincennes*, where he was kept five years, without other procedure then that of a certain irregular Information, which they were forc'd to give over. But at the ſame time he ſo order'd it, that the *Truth* triumph'd at a greater height, even by the oppreſſion of that perſon who had ſo glorioufly defended it. The *Book* of F. *Celot* (the moſt conſiderable of thoſe who undertook to oppoſe *Aurelius*) was condemn'd in the *Aſſembly* of *Mante*, and this *Father* was compell'd to diſavow his *Errours* in the *Sorbon*. That of *Aurelius* was approv'd by three conſecutive *Aſſemblies*, printed twice at the charges of the *Clergy*, and they order'd a moſt magnificent *Elogy* to be made him by an injunction of the laſt of theſe *Aſſemblies*.

See

See here the iſſue of this *Hierarchical* Diſpute, which I have recounted without interruption, though during the time it continu'd there ſprung up *another*, which was follow'd with greater conſequents: Namely, that concerning *Penitence*, which took birth from the Book of *Frequent Communion*, compos'd by M. *Arnauld*, Doctor of the *Sorbon*, for the juſtification of M. the *Abbot* of *S. Cyran* his friend; in which he oppos'd ſeveral Points of the *Morale* of the *Jeſuites*, and particularly their facility to give Abſolution for all ſorts of ſins. For he maintain'd againſt them in this Book, That it was expedient to deferr it upon divers occaſions, and men were oblig'd to doe it in caſe of *Relapſes*, *habitual Sins*, and on the *proximate occaſions of Sin*. There was nothing did more ſenſibly touch the *Jeſuites* then their being thus attacqu'd upon this ſo *nice* a *Point*; becauſe it is chiefly by this facility of *Abſolution* that they draw ſo many people after them. Whereupon they conceiv'd it their principal concernment to overwhelm

whelm both the *Author* and the *Book* of *Frequent Communion*, together with all thoſe who were either ally'd to his *ſenſe*, or had any friendſhip with him.

Upon this there follow'd on a ſudden an horrible and univerſal inſurrection of all the *Jeſuits*, who broke looſe through all the parts of *France*, yea and through all *Europe*, againſt this *Book*. There was every-where nothing but furious *Declamations*, *bloudy* and *outrageous* Injuries, treating thoſe who approv'd the ſenſe of this *Book* with no other name then that of *Fourbs* and *Traitors*: And for the *Author*, he was an *Hereſiarch*, a *Schiſmatick*, an *Heretick declar'd*: and nothing leſs would appeaſe them then the *Bloud* and the *Life* of thoſe whom they call'd *Cyraniſts* and *Arnaudiſts*.

Great ones, (ſaies their *Father Seguin*, in his *Book* intitled *Sommarie de la Theologie de l' Abbé de* Saint Cyran, *& du Sieur* Arnaud) *to whom God has imparted the power of judging men, you know better then I, and your Piety is a publick teſtimony, that the prime Juſtice*

Juſtice is that which we render to God. Open your eyes, and behold the miſchief which threatens the State as well as Religion, ſince the change of the one does never arrive without the deſtruction of the other. 'Tis the worſt of all remedies to temporize with a new-born Hereſie. The Church is aſſaulted at the Heart, and you ought to join the Royal Sword with that of the Church to exterminate this Miſchief in our daies.

In this *ſtyle* were the *Jeſuites* wont to ſpeak in thoſe times, nor is it at all unlike their language at preſent. And for the *Hereſie* of theſe *Arnaudiſts*, they made no queſtion of *that*, they reproch'd them an *hundred* for one: and as they were all of their own invention, they daily *forg'd* new ones. Nor did they ever trouble themſelves to colour them over by any paſſages drawn out of their *Books*; but when occaſion was, they *invented* alſo as well *paſſages* and *Books* as *Hereſies*.

Was there ever ſeen a more circumſtantiated Impoſture, and propos'd after a more terrible manner, then that which

F. *Seguin*

F. *Seguin* reproches againſt theſe pretended *Arnaudiſts? My hand* (ſaies he) *trembles with horror, when it finds it ſelf oblig'd (to diſabuſe the minds of thoſe which have been prepoſſeſs'd with this falſe Maxime) to deſcribe the bold impiety unto which this unhappy project is arriv'd, to detourn, and, as I may ſo ſay, to ſnatch away Souls from the holy Communion. I ſhould not ſay it if the Piece had not been publick; the Scandal is not yet altogether taken away; they call'd it the Chaplet of* S. Cyran, *which contain'd the ſpiritual exerciſes that he gave to ſome perſons of his own School. One of theſe Inſtructions intimated, That it was lawfull for a Soul to wiſh he might at the article of death be depriv'd of the holy Communion of the Body of Jeſus Chriſt, that ſo he might imitate the deſpair of the Son of God upon the Croſs, when he was abandon'd by his Father. Is this the mouth of a Man, or of an organ animated by ſome Demon that has compos'd this Exerciſe, and vomited up this Blaſphemy?* Calvin *himſelf never conceiv'd it with more horror.* Who

Who would ever have believ'd (upon hearing what this man has ſo confidently ſaid) that this *Book*, this *Paſſage*, and this *Practice* ſhould ever be in *rerum natura*, or have a being? And yet there is nothing more certain: The World has been advertis'd of it, the *Jeſuites* have been themſelves confounded upon the point; and yet would they not deſiſt to re-produce this abominable Impoſture upon ſeveral occaſions, by changing the Title of this Imaginary Book, ſometimes naming it the *Rules* of the *Port-Royal*, and ſometimes the *Conſtitutions* of the *Nunns* of the *holy Sacrament*.

After this, no man is to wonder they had ſo many *Hereſies* to charge on their *Antagoniſts*: For being ſo firmly reſolv'd to make them *Hereticks* whatever it ſhould coſt them, they could not fail of finding ſuch as theſe: And ſo we ſee *new ones* every day appear, which diſappear again of courſe when they are worn out, to give place to others.

There were ſome of them which it had been eaſie for them to juſtifie, becauſe they

they were ſo groſs & ſenſible. For when Father *Briſacier* by an example accus'd them in his 1. *Book*, p. 15. for condemning the *Chaplet*, in ſhewing his own *Chaplet* and in ſaying they were exempted; when he reproch'd them for having no Images; there was no more to doe but to lead the people to *Port-Royal*, where they might have beheld enough with their own eyes. When he accus'd them for rejecting low *Maſſes*, they needed onely to deſire their aſſiſtance at thoſe which are every day ſaid in that Houſe.

But the *Jeſuites* did not value the being convicted of Impoſture, becauſe they knew that thoſe Calumnies being publiſh'd by ſo many mouths, would not fail of leaving their Effects, ſome for ſome perſons, and others for others. Therefore they were diligent to *accumulate* them, that ſo there might be ſome for every body. Thus F. *Briſacier* accus'd them all at once, *part.* 4. p. 24. for being *the Devil's Prelats, the Gates of Hell*, and for *erecting the Treaſure of Antichriſt*; *becauſe* (ſaies he) *they aboliſh*

aboliſh Indulgences, the Cult of the Virgin, the Sacraments of Penitence and of the Euchariſt, all the Vertues both Theological and Moral. What will you have more?

There were certain *Jeſuites* who, not to fail in matter of *Hereſie*, and hinder them from all poſſibility of *Salvation*, conceiv'd it a more compendious way to affirm, that they deſign'd the *deſtruction* of the *Euchariſt*, *Sacraments*, *Incarnation*, *Goſpel*, *Jeſus Chriſt*, the *Trinity*, and, in ſumme, to form a new *Religion* of *Deiſts*: and in order to this they invented the diabolical *Impoſture* of the interview of *Bourgfontaine*, where they feign'd that M. *Janſenius*, M. *Caſpean* Biſhop of *Liſieux*, M. *du Bellay*, M. *de Saint Cyran*, and M. *Arnauld* (whom they plainly meant by the firſt letters of their names, and many other circumſtances) met together to confer about the way how they might deſtroy the *Incarnation* and the *Sacraments*; and that in order to this deſign M. *Janſenius* undertook to write his Book of the *Grace*

of

of Jesus Christ, and M. *Arnauld* the Treatise of *Frequent Communion*. The *person* who was made choice of to vend this horrible *Calumny* was one *Fileau* by name, one of the *King's Advocates* at *Poictiers*, who assur'd some *friends* of his, that he receiv'd it of a *Jesuite*, as the *Jesuites* took the care to spread and maintain it. And although, by the dates, they have made appear that M. *Arnauld* was but *nine* years old when they suppose him to have undertaken the composing of the *Book* of *Frequent Communion*; yet did not the *Jesuites* fail to insert this detestable *Imposture* twice more in two several *Books*: the *one* in a *Treatise* of their Father *Meynier* intitled, *Port-Royal of intelligence with Geneva*; the *other* in that of a certain *Jesuite* of *Bourdeaux*. Yea and one of these *Fathers* preaching in *Bourdeaux*, recited the whole story to his *Auditors* out of *de Fileau*'s Book.

These were here yet but *accessory Heresies*, and which onely tended to make what M. *Arnauld* had taught (of being oblig'd in certain *cases* to refuse

the giving *Abſolution*, till they had given proofs of a ſolid *Converſion*) to paſs the more eaſily for an *Hereſie*. And it was this *Doctrine* that they every-where aſſaulted with moſt violence. *One cannot* (ſaies F. *Briſacier*) *alter the nature of Satisfaction by tranſporting it before Abſolution, without loſing this illuſtrious title of Catholick. This is* (quoth he) *the very gate of Deſperation, 'tis the high-way of Obduration, 'tis the wide gap for men to die in final Impenitence, and without Sacraments; 'Tis the Cullender of Hell; 'tis the leven to corrupt all the Prieſts, and to make them abuſe the Diſcoveries which they receive in ſecret.*

All theſe Accuſations were far more important then thoſe which they now form upon the Caſe of *Janſenius*. The *Jeſuites* diſpers'd them with the ſame aſſurance; they treated their adverſaries after the ſame ſort with *Hereſiarchs*, *Hereticks*, *Sectaries* and *Schiſmaticks*; they gave them the names of *Sects*, as they do now at preſent. But let us ſee the event.

Theſe

These bruits and Accusations gave a thousand traverses to the poor *Divines* whom the *Jesuites* did in this manner decry: for they are alwaies *successfull* in *that*. The *Divines* have continu'd to be *oppress'd*, and the *Jesuites* have alwaies been very *powerfull* in the *World*. Their *Calumnies* yet destroy'd themselves, have been confounded before the face of the whole *Church*, but still without any punishment; they were still hearkning to people so altogether unworthy of belief: nor was there ever yet found one *Jesuite* of those which appear'd in the world who has had the *Conscience* to testifie the least *regret* for the *Extravagances* of his *Society*; a thing prodigious to consider. For what *Salvation* can they hope in, that thus *calumniate* without *Repentance*? On the contrary, they have rewarded those who help'd to *vend* and *distribute* their most execrable *Impostures*, whither *within* or *without* their *Society*. They procur'd for *le Sieur Fileau*, for publishing the *Fable* of *Bourgfontaine*, a *Brief* of *Pope Inno-*

cent in his commendation, with Letters from ſome *Noblemen* in *France*. They made *Father Briſacier* Rector of their *chief* Houſe, becauſe he was tranſported to *exceſſes* which were altogether *inhumane*. By all which we may ſee ſufficient *marks* of their *puiſſance*, having been able to ſupport themſelves in a *Cauſe* in which any elſe beſides themſelves had certainly been overthrown.

But *God* has in the mean time been pleas'd to ſhew that his *Truth* is infinitely ſtronger then all the *men* of the *World*; for in *ſpight* of all the *Jeſuites* credit, *maugre* the abandoning and oppreſſion of theſe *Divines*, not onely the *Calumnies* of the *Jeſuites* are diſſipated, but the ſincere *Doctrine*, which they ſo furiouſly attacqu'd in the *Book* of *Frequent Communion*, has been more and more authoriz'd and practis'd in the *Church*; and on the contrary, the *Errours* of the *Jeſuites* have been formally *condemn'd* there. They have cenſur'd in the *Apologie* of the *Caſuiſts* the very ſame Doctrine which is oppos'd in the Treatiſe

Treatise of *Frequent Communion*. *The Doctrine touching proximate Occasions and Habitudes of Sin*, (saies the *Church* of *Paris* in her third Censure) *in which the Author affirms one ought not to refuse Absolution, is false, rash, scandalous, and inductive to an evident peril of sinning*. And the 29. *Censure* of M. the *Archbishop de Sens* upon the same *Propositions*, and on that of *Recidivations*, is, *These very Propositions are pernicious, they have been invented to entertain men in a desire to sin; they are injurious to Vertue, and to the Sacrament of Penance: They destroy the judiciary Authority which resides in Priests as Ministers of J. Christ, and render them partakers with other mens Crimes*.

Divers other of the *Bishops* did expressly mark in their *Censures* the precipitate *Absolutions* practis'd and authoriz'd by the *Jesuites*, as one of the greatest *Disorders* of the *Church*; and those Five Illustrious *Bishops* of *Languedoc* call them in their Censure *Sacrilegious Absolutions*.

And not onely is this *Doctrine* of the *Book* of *Frequent Communion* authoriz'd by theſe *Judgements* of the *Church*; but 'tis well known that many great *Prelats* injoyn the practice of it, as amongſt the reſt M. the *Biſhop d' Alet* teſtifies in his *Apologie* which he has recommended to all the *Confeſſors* of his Dioceſe: for ſee how he ſpeaks of it, pag. 11. *As touching the delay or refuſal of Abſolution, it is true that M.* de Alet *recommends to all the Confeſſors of his Dioceſe the carefull practice of the Rules of the Church in the diſpenſation of the Sacraments, and eſpecially that of Penance, that the uſe of it be not prophan'd; which is, that they by no means abſolve thoſe who are in the proximate occaſion of any Sin, or that perceive themſelves in a dangerous condition, in which (in reſpect of their diſpoſition, and upon experience of their life paſt) it is morally impoſſible for them not to offend God: ſuch alſo as remain in any habitual mortal ſin, and do not reform themſelves, nor give any ſign of their ſincere amendment;*

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since it is the constant Doctrine of the Church, and whereof the practice has been carefully recömended by S. Charles, *in the advice which he prepar'd for the Confessors of his Diocese.*

In fine, the *Sanctity* of this *Doctrine* is so *universally* acknowledged, that they oblige those who but dare to oppose it to most solemn *Retractations*. I will shew you an *Example*, both new and curious, which I have taken word for word out of a *Letter* from *Tolouse*, where the thing happened.

A *Religious* person of the *Order* of S. *Francis*, of those whom they call *de la grand Observance*, preaching this year in *Tolouse* *January* the 27, maintain'd that *Confessors* were not to refuse or *defer* the *Absolution* of *Penitents*, provided they assur'd them that they were very *sorry* for having offended *God*, though they had never so often *confess'd* the very same *sins* before; in the belief, said he, that they ought to have, that the moment in which they should refuse it them might be that of their *Conversion*. The whole *City*, not

accuſtom'd to this diſſolute *Doctrine*, being ſcandaliz'd at it, the *great Vicar* oblig'd this inconſiderate *Preacher* to make his publick Retractation *February* the 17. in theſe very terms which were preſcrib'd him. *When, about three weeks ſince, I affirm'd in my Sermon of the Cure of the Leprous, that the facility and the promptitude with which Jeſus Chriſt ſtretched forth his hand upon him, was an inſtruction to Confeſſors of the obligation which lay on them to give prompt and ſpeedy Abſolution to all Penitents, provided they profeſs themſelves ſorry for having offended God, and that they would reform in the future; I did not mean to ſay that Confeſſors were oblig'd always to believe the Depoſition of Penitents, which were to invalidate the authority which Prieſts have receiv'd in their Ordination, as well to retain as to remit ſins: But I pretended onely (generally ſpeaking) that when they are indeed ſincerely repentant, and that the prudence of an honeſt Confeſſor does judge them ſo, he may then abſolve them. WHICH I HAVE*

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SPOKEN WITHOUT PREJUDICE TO THE CHURCHES CANONS, and to the Injunctions of this Dioceſe, which oblige Confeſſors to defer Abſolution to Penitents, eſpecially in caſe of Habitudes and proximate Occaſion in a ſerious matter, &c. WHICH I ACKNOWLEDGE OUGHT TO BE INVIOLABLY OBSERVED.

Thus has the Diſpute concerning *Penance* and the delay of *Abſolution* had the ſame ſucceſs with the reſt. The power of the *Jeſuites* has procur'd them impunitie for their Calumnies and Errours. M. *Arnauld* and thoſe who have ſupported the Cauſe of *Truth* have had Perſecutions for their ſhare: But the *Truth* has in fine both triumph'd over theſe *Errours*, and all the power of the *Jeſuites* beſides.

The Fourth *Conteſtation*, which is that of the *Morale* of the *Caſuiſts*, is the moſt conſiderable of all the reſt for the greatneſs of the events. Every one knows what authority the *Caſuiſts* had acquir'd

acquir'd in the *Church*; and that albeit the honeſt men did alwaies govern themſelves by *Rules* which were totally contrary to their *Maximes*; yet they were, I know not how, got into poſſeſſion of *magiſterially* deciding the *Morals* of the Church, and to make the *Opinions* paſs for indiſputable which they pleas'd to agree upon, and thoſe for *probable* and ſafe in *Conſcience* which they thought good to doubt of or to controvert.

It was above *fifty years* that this *reign* of theirs continu'd in the *Schools:* and though this their licence was become odious to many knowing perſons; yet the ſmall reſiſtences which had been made againſt them from time to time, were too feeble to remedy ſo great an evil as had been fomented by all the power of the *Jeſuites*. It was not till the *year* 1656 that any body undertook to attacque them in good earneſt. He who made the firſt onſet thought the beſt way to accompliſh his deſign would be, to repreſent them as they are in their native *colours*, and render them *ridiculous* to all the world. And whereas they exalted

exalted themſelves like *Maſters* of the *Church*, he treats them as the very abjects and laſt of men, and, without troubling himſelf with oppoſing *Caſuiſt* to *Caſuiſt*, he confounds them pel-mel, *Suarez*, *Vaſquez*, *Molina*, *Leſſius*, *Filiutius*, *Eſcobar*, the *head* and the *tail* of the *Jeſuites*, undertaking to render them all alike odious and deſpicable.

There was never any *deſign* that to the *Jeſuites* appear'd more raſh, who, looking upon themſelves as elevated to a degree ſo eminent in the *Church*, looked down as from their ſublime *Throne* on this *Incognito*, that durſt preſume to attacque the whole *Body* of their *Auguſt Society*, (which is the *name* they give themſelves) and to accuſe them for having corrupted all the *Chriſtian Morality*.

Nor were they ever heard to cry out ſo hideouſly through all *France*; The Author of the *Provincials* was an *Heretick*, I, and more then an *Heretick*; He borrow'd all his reproches againſt them from *Hereticks*; He aſſaulted amongſt the

the *Feſuites Morals* the moſt undoubted *Maximes* of the *Chriſtian Faith.* In fine, to anſwer *Fifteen* of his *Letters*, it was enough to ſay, according to the R. F. *Annat*, that they were Fifteen *Heretical Letters.* For this has ever been a common Reproch with this good *Father*, to brand thoſe withall who diſapprov'd the *Doctrine* of his *Companions.*

But above all, he could never ſufficiently exaggerate the exceſs of boldneſs of this *Incognito*, who ſhould dare thus to condemn ſo many grave *Authors.* And Father *Ferrier* does triumph in his Book of *Probability*, in ſetting out this his *Council* of *Caſuiſts*, and in oppoſing them to this unknown *Theologue.*

But in ſpight of all theſe fine Arguments of the *Feſuites*, maugre the infinite numbers of their *Partizans*, and the weakneſs of this *Adverſarie*, they were aſtoniſh'd to find themſelves in ſo little a time the *Fable* of all *France*, and all the world declaring againſt them, as themſelves are forc'd to acknowledge in their *Apologie* of the *Caſuiſts. I do not*

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queſtion (ſaies Father *Pirot*, Author of that Book) *but the Baniſhments and Martyrdoms have not been leſs grievous and more eaſie to ſupport, then the Abandoning which this Society finds it ſelf conſtrain'd to ſuffer amongſt theſe Railleries: ſince in all their retreats the FF. Jeſuites were ſtill entertain'd with honour in the Provinces which receiv'd them, they had a reſpect to their Patience and their merit; whereas on this encounter, what-ever countenance they preſerv'd, they are baſely treated.*

The *Book* of *Eſcobar*, having been 39 times printed for an excellent *Book*, was printed the *fourtieth* time as the moſt wicked and abominable *Book* that was ever publiſh'd, and to ſatisfie the curioſity onely of thoſe who had a deſire to ſearch out the paſſages which the *Author* of the *Provincial Letters* had cited out of him. The *Curates* of *Paris*, of *Rouën*, and of divers other conſiderable *Towns* of the *Kingdome*, roſe up againſt theſe deteſtable *Maximes*. A very great number of *Biſhops* condemn'd them by authentick *Cenſures*, ſo as the

Jeſuites

Feſuites could not ſo much as find one ſingle *Biſhop* who would openly take upon him their defence; which, conſidering all the circumſtances of this Affair, ought to be taken for an infallible mark of the univerſal Conſent of the *Church* in the *Condemnation* of the *Caſuiſts*.

The *Feſuites* at firſt vaunted, that the *Pope* diſapprov'd what was done in *France*. But the *Pope* has himſelf taken away this pretext ſo injurious to the Holy *See* and the *Church*, by condemning likewiſe the *Apologie* of the *Caſuiſts*, and in ſo manifeſtly conſenting with the Judgments which the *Biſhops* had expreſs'd againſt the *Feſuites Morality*.

I tell you here nothing but *old* ſtories, having onely a deſign to recall them to your memory; but I will now ſhew you ſome *newer* ones, and that are more *rare*, to let you ſee that the *Moral* of the *Feſuites* is as well diſapprov'd at *Rome* as elſewhere. A certain *Profeſſor* of *Boulogne*, nam'd *Antony Merenda*, having conceiv'd a very juſt hor-

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ror at the unbridled licentiouſneſs of theſe *Caſuiſts*, compos'd a conſiderable Work againſt them not many years ſince, in which he chiefly oppoſes their *Doctrine* of *Probability* as an Invention of the Devil, *Commentum Diaboli*. A *Dominican Inquiſitor* of *Pavia*, nam'd *Mercorus*, publiſh'd ſoon after a Book againſt the ſame *Doctrine*, and divers other Looſeneſſes of the *Caſuiſts*. And in fine, after theſe laſt conteſtations touching the *Moral*, a famous *Prelat* of *Rome*, call'd *Proſper Fagnani*, a perſon that the *Pope* honour'd with a particular friendſhip, has inſerted in a great *Volume* which he has compos'd upon the *Decretals*, a large *Treatiſe* againſt the *Probability* of the *Caſuiſts*, where he repreſents this *Doctrine* as the fountain of all ſorts of Corruptions and Diſorders, and treats it with *Merenda* as a *Diabolical* Invention, *Commentum Diaboli*. In this *Treatiſe* he mentions with an *Elogy* the purſuits which the *Curats* of *Paris* and of *Rouën* have made againſt the *Caſuiſts*: He inſerts the *Extracts* which they propos'd to the *Aſ-*

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ſembly of ſeveral dangerous *Propoſitions* of theſe *Authors*, and the *Cenſures* which have been given them in the *Low-Countries*: and had he been but acquainted with what has been ſince done in *France*, there is no doubt but he would likewiſe have mention'd the *Cenſures* of the *French Biſhops*, as he does thoſe of certain *Biſhops* of *Flanders*.

This was all done by *conſent* of the *Pope*, and the Book it ſelf is dedicated to him; ſo as one may well judge it was not very welcome to the *Jeſuites*. Yet durſt they never attacque him openly. But they made uſe of two Artifices to have ruin'd this *Work*.

The Firſt was, To bring *Merenda*'s Book to the *Inquiſition*, and endeavour to have it cenſur'd upon ſome pretext, which in that Country they never fail of, when they deſire to *blaſt* a *Book*. And accordingly they ſoon ſucceeded, and we have ſeen the Book of *Merenda* in the liſt of ſuch as the *Inquiſition* has condemn'd.

The Second was, To inſtigate *Caramuel*;

muel, now a *Biſhop* in *Italy*, to write againſt *Fagnani*. He undertook it, and after his manner acquitted himſelf, that is to ſay, with his ordinary *Impudence*. For he maintains in his *Book* the *Doctrine* of *Probability* as an *Article* of *Faith* oppos'd to the *Hereſie* of the *Janſeniſts*: He will have all the *Curates* of *Paris* and of *Rouën*, together with all thoſe *Biſhops* who cenſur'd the *Caſuiſts*, to be arrant *Janſeniſts*, and of whoſe authority there is no regard to be had. This put him well with the *Jeſuites*; who were marvellouſly ſatisfied with theſe goodly beginnings; but they were not ſo with the *conſequence*. For the *Pope* being clearly advertis'd by *Fagnani* of theſe Intrigues, caus'd *Merenda*'s Book to be fetch'd out of the *Iuquiſition*, and condemn'd that of *Caramuel*, which continues ſo cenſur'd without remedy.

And thus, *Sir*, finiſh'd the War againſt our *Caſuiſts*, by which it fully appears that they are ſtuff'd with an infinity of pernicious and impious *Maximes*; that above all the

Doctrine of *Probability* (which is the *Source*) is an Invention of the *Devil*; and that therefore F. *Ferrier*, who has defended it, and as many *Feſuites* as have maintain'd it, are *Co-operators* and *Predicators* of that Serpent, *Prædicatores Serpentis*, as S. *Auguſtine* ſaies; and that, on the contrary, thoſe who have oppos'd the *Caſuiſts*, have done the *Church* one of the moſt conſiderable ſervices that *Divines* are capable of rendring her. Their *Doctrine* continues ſtill victorious, as that of the *Feſuites* quite wither'd and come to nothing in the conteſt: But ſo is it not as to their *Perſons*. The greatneſs of the *Service* which theſe *Divines* have render'd to the *Church* has diminiſh'd nothing of the *Perſecutions* which they have for ſo long time ſuffer'd; nay, on the contrary, it does but *augment* them, in provoking the *Feſuites* to purſue them with the greater violence. Nor have the ſo many *Cenſures* of the *Moral* of the *Feſuites* abated ought of their temporal *power*: 'Tis known they ſtill perſevere in the very ſame *Maximes* that have been

been condemn'd, nor do they themſelves conceal them, yet in the mean time they are permitted the *adminiſtration* of the *Sacraments*. Men would never ſuffer that the *Phyſicians* of our *Bodies*, who had been known for *Empoiſoners*, ſhould continue to exerciſe their *faculty*; whiles yet they permit theſe *Phyſicians* of *Souls*, convinc'd to have govern'd them with their envenom'd *Maximes*, to preſcribe this pretended *ſpiritual* Medicine, without giving any mark or caution to the *Church* that they have ſincerely *renounc'd* them.

But it is an Effect of the depth of *God*'s Judgements, who imparts his *Graces* on his *Church* according to meaſure, and boundaries them within the ſight of mens *Sins*. A great one it is which he has beſtowed on her, in cauſing the *Moral* of the *Jeſuites* to be condemn'd by ſo many *Biſhops*, and by thereby giving all men an opportunity, who ſincerely purſue their own *Salvation*, to renounce their *Conduct*. But he has not altogether accompliſh'd this favour; but ſuffers the *Jeſuites* to

enjoy the ſame *Authority*, and to preſerve themſelves in the ſame *Credit* which they formerly had, to the end they may ſerve him as *miniſters* of his *Wrath*, that thoſe who deſerve to be *miſled* may be *miſled*, and by their *Perſecutions* to prove thoſe who are worthy to be prov'd. This is their *employment* and office in the *Church*, not unlike to that of the *King* to whom *God* directs theſe words in the *Scripture*, *Væ Aſſur, virga furoris mei.*

But I beſeech you, *Sir*, do not imagine that it is the difference of *opinions* upon the quarrel of *Janſeniſm* which imports me to embrace theſe opinions. The moſt *Religious* perſons of the *Church*, and who have never been ſo much as ſuſpected of any kindneſs for that which they call *Janſeniſm*, have, I aſſure you, no other *Idea* of the *Jeſuites*. And amongſt others the late M. the *Biſhop* of *Cahors*, being upon his *Death-bed*, expreſsly ordered M. the *Abbot Ferrier*, great *Vicar* to my Lord *Biſhop d'Alby*, to ſay from him to M. *de Alet*, M. *de Pamiers*, and M. *de Comenge*,

menge, That he had done all he could to reduce the *Jesuites* from their *Errours*, but that he knew them for people *incorrigible* and without *remedy*; that he held them for the greatest *Enemies* of the *Church*, and did earnestly desire that these *Gentlemen* would never have any thing to doe with them. This *person* perform'd his *Commission*, and said the same things to some persons of great Quality, from whom we have receiv'd that which we here mention.

I suppose, *Sir*, that you expect what I should say of the Contestation concerning *Jansenism*, which is the most tedious and refractory of all the rest; and that you haply think I could not say as much of that, that the *Cause* of these *Divines* has had its *Triumphs* also; seeing the *Jesuites* produce whole *Volumes* of *Decrees*, *Briefs*, *Constitutions*, *Arrests*, and *Declarations* which they have obtain'd against them; and that the *Letters* of these *Gentlemen* make a great part of those which have furnish'd the *Inquisition* of *Rome* any time these *ten years*. But all this shall not hinder

me yet from aſſuring you before-hand, that the *ſucceſs* of this *Work* will not be at all inferiour to that of the *others*; and that you will there likewiſe ſee theſe *Divines* oppreſs'd, the *Jeſuites* unpuniſh'd, and the *Truth* triumphing over their *Errours*. You are onely to follow me, as I do that of the various *faces* of this *Diſpute*.

It began firſt in *Flanders* at the *Univerſity* of *Louvain*, it being there that the *Jeſuites* publiſh'd thoſe famous *Theſes* againſt *Janſenius*, where they accus'd him of an infinity of *Errours*. But the *Doctors* of *Louvain* repell'd them with ſo much *vigour*, that whiles they inſiſted on their *Books*, the *Jeſuites* had no cauſe to boaſt of their advantage.

A little after the Diſpute came into *France*, upon occaſion of the *Sermons* of M. *Habert* a *Pariſian Divine*, who in the *Pulpit* did publickly accuſe this *Prelat*'s Book of no leſs then *Fourty Hereſies*. But the firſt *Apologie* for *Janſenius* having taught him a little to *moderate* his *Zeal*, he reduc'd theſe

Hereſies

Hereſies to the number of *Twelve*, of which he continu'd to accuſe him in a *Treatiſe* which he writ againſt this *Apologie*.

The ſecond *Apology* for *Janſenius*, which appear'd a little after, made him yet to cut off *Seven* more: For *Monſieur Cornet* (how-ever enemy againſt this *Biſhop*'s Book) durſt propoſe but *Five Propoſitions* to the *Faculty*, and that without *naming* them, though with a deſign of one day cauſing his Book to be *re-cenſur'd*.

This *abatement* is very conſiderable, ſince we have already *Thirty five Hereſies* retrench'd of the number, and that the *Diſciples* of S. *Auguſtine* had but to juſtifie themſelves of *Five* which remain'd, and thoſe are the *Five famous Propoſitions*. And this was *eaſie* for them to doe: For they proteſted that they maintain'd upon the *Five Propoſitions* but what was the *Catholick* Doctrine of *Efficacious Grace per ſe*, which might there be included; and that (ſeeing they were *captious*) it was reaſonable they ſhould *except* the *ſenſe*

of *Efficacious Grace* before they condemn'd them. It was on this deſign they went to *Rome*, not abſolutely to defend theſe *Propoſitions*, but to ſupplicate the *Pope* that he would *diſtinguiſh* concerning their divers *ſenſe*; and to except that of *Efficacious Grace per ſe*. This was the ſcope of the *Memorial* which they preſented to the *Pope* upon this *Subject*, in which they pray'd his *Holineſs* to cauſe them to *diſtinguiſh, and examine the various ſenſe of the equivocal and maliciouſly-forg'd Propoſitions* which had been preſented to him; *ut diſtinguat, & ſigillatim examinari faciat varios ſenſus Propoſitionum equivocarum, & ad fraudem fictarum.*

The *Dominicans* of *Rome* were touch'd with the ſame apprehenſions, leſt they ſhould invelop the *Doctrine* of *Efficacious Grace per ſe* within the *Cenſure* of the *Five Propoſitions*; and upon *that* ſought for *Audience* ſeventeen times, without being able to obtain it, & preſented ſeveral Writings to the *Pope*, as they are ſince printed in the *Journal*

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of M. *de S. Amour*, wherein theſe *Fathers* maintain the *ſenſe* of *Efficacious Grace* in theſe *Propoſitions* as the *Auguſtine Doctors* doe, with this onely *difference*, that the *Doctors* ſpake nothing of *Janſenius* in the Writings which they produc'd at *Rome*, whereas the *Dominicans*, who had not receiv'd the ſame order, expreſsly *defended* it, in maintaining that it was conformable to their *Doctrine* upon the *Five Propoſitions*.

Had *Pope Innocent* granted what theſe *Doctors* deſired, by excepting formally the *ſenſe* of *Efficacious Grace per ſe*, it could not have been denied but they had had all the advantage, ſince that was all they demanded. But *God* was not pleas'd to permit that they ſhould obtain a thing which would have put an end to a world of *Troubles*. The *Cenſure* of the *Propoſitions* was publiſh'd without diſtinction. But that the *Truth* ſhould not ſuffer, *God* ſupplied this omiſſion, as well by divers particular Declarations of the ſame *Pope Innocent*, who upon all occaſions teſtified, that he would by no means either touch the

ſenſe

ſenſe of *Efficacious Grace per ſe*, or the *Doctrine* of S. *Auguſtine*; as by the general *Conſent* of the *Church*, where the *Conſtitution* was receiv'd but in this *ſenſe*, and with *exception* of *Efficacious Grace per ſe*, as being no way violated by this *Conſtitution*.

After this the *Doctors* made no difficulty to ſubmit to the *Conſtitution* of *Innocent*; becauſe they obtain'd by this *Conſent* of the *Church* the ſame thing which they had deſir'd ſhould have been inſerted in the *Bull* it ſelf, which is, the *exception* of *Efficacious Grace*. And this *ſenſe* being excluded by the conſent of the *Jeſuites* themſelves, and by that unanimous accord which regulates the language of the *Church*, it was very evident they had no more any thing which was good in them, and that one might abſolutely condemn them, as moſt ſincerely they did, and as they have done ever ſince.

By this means thoſe pretended *Errours* whereof they accus'd the *Divines* were wholly deſtroy'd, from *Fourty* they were come to *Twelve*, from

Twelve

Twelve to *Five*, and from *Five* to *nothing*. The *Jeſuites* had but one *imaginarie* advantage, and theſe *Divines* had this *real* advantage, that the *Doctrine* of *Efficacious Grace per ſe* was more and more acknowledg'd for *orthodox* by the whole *Church*.

There remain'd now but one *Difficulty* upon the *matter* of *Fact*, *viz.* whether theſe *Propoſitions* were, or were not in *Janſenius*; but as that was not of *conſequence*, no body could ever have thought that ſuch a *Trifle* ſhould have diſturb'd the *Peace* of the *Church*. Yet it did ſo notwithſtanding, by means of that *blind* paſſion which poſſeſs'd the *Jeſuites* to find out *Hereſie* in their *Adverſaries*. For ſeeing all other means fail them, they conſulted how to erect an *Hereſie* of a *new* kinde, which had no other foundation but this *queſtion* of *Fact*. And upon this deſign it was that they promoted theſe extravagant *Propoſitions*, That the *matter* of *Fact* was inſeparable from the *Right* in the affair of *Janſenius*; and, That whoever ſhould deny that theſe condemn'd *Propoſitions*

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were in this *Prelate*'s Book, and ſhould refuſe to condemn them as *ſo* in his *Senſe*, were *Heretickes*.

They inclos'd this new Hereſie in this *myſterious* word, of the *Senſe of Janſenius*, which is, according to them, I know not what of *Unexplicable*, and 'tis impoſſible to expreſs it but by theſe words. This is as it were the *Quinteſſence* of the *Hereſie*, the *Secret* whereof is onely in the *Jeſuites* breaſts. 'Tis a certain *conceal'd* Poiſon which onely theſe *Fathers* know; though, for its being *Catholick*, it be neceſſary, according to them, for all the World to *reject* it without *knowing* it. For though they ſometimes explicate this *Senſe* of *Janſenius* as they think good, yet is not this *Senſe* of *Janſenius* thus explain'd by them that which makes the *Hereſie* of *Janſenius*, but a certain other *Senſe* of *Janſenius* which they do *not* explain at all. And to *demonſtrate* this to you, it is afterwards that you have rejected all the *Dogmes* in which they comprehend this *Senſe* of *Janſenius*, that they yet require you

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to *condemn* the *Senſe* of *Janſenius*, as ſomething *diſtinct* and *ſeparated* from all thoſe particular *Dogmas*. For inſtance, F. *Annat* in his new Book encloſes the *Senſe* of *Janſenius* within theſe two Principles; *That this Prelate condemns all* Sufficient Grace, *and requires us to believe that one cannot reſiſt Efficacious Grace*. Who would not ſay to this *Reverend Father*, Well, *Father*, ſeeing *this* is, according to *you*, the *Senſe* of *Janſenius*, I reject theſe two *Principles*; I receive *Sufficient Grace* after the ſame manner as does the *School* of S. *Thomas*; I acknowledge one may reſiſt *Efficacious Grace*, though in *effect* one does never reſiſt it, and that this power to reſiſt does in the mean time ſubſiſt with this *Grace*? See there your *Senſe* of *Janſenius* condemned. But you muſt yet condemn the *Senſe* of *Janſenius*, otherwiſe *there will be Yea and Nay between you and the Church*, and you will for all that remain an *Heretick*.

Therefore F. *Ferrier*, who after his manner explains the *Senſe* of *Janſeni-*

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us three or four times in his *Relation*; when he would deſcribe in his *Idea* in what the *Senſe* of *Janſenius* does properly conſiſt, is very cautious not to make it conſiſt in any of thoſe determinated *Dogms* which he had attributed to *Janſenius*; but pretends that it is *ſolely* comprehended in this general *Propoſition*, The Senſe of *Janſenius* is *Catholick*. So as, according to the new *Philoſophy* of theſe *Fathers*, beſides all particular *Dogms*, be they what they will, yet the *Senſe* of *Janſenius* muſt in general be *condemn'd*, and it is this general and unexplicable *Senſe* of *Janſenius* in which (according to the *Jeſuites*) conſiſts the *Hereſie* of *Janſenius*.

It muſt be confeſs'd that ſince *men* did ever *reaſon* together, there was *never* the like *Extravagancy*. But the *conſequence* is yet infinitely *more* ſtrange. For albeit the *greateſt* part of the world *laugh'd* at it in *particular*, yet they ſo carried it in *publick*, as if they were of it; and the *Jeſuites* have the credit to eſtabliſh this unheard-of *Abſurdity*, to introduce the practice of a *Subſcription* which

which was never yet *heard of* in the *Church*, unleſs it were amongſt the *Hereticks*, who are *blam'd* for it by thoſe who have defended the *Church* againſt them. For 'tis requiſite we ſhould know, that ſince the *Church* was a *Church*, one has never *oblig'd* either *Religious* men, or *School-maſters*, or *Clerks*, or ſo much as ſimple *Prieſts* to *ſign*. They were the *German Lutherans* of the Confeſſion of *Auſburg* who for *one* time onely caus'd their *Confeßion* of *Faith* to be ſign'd by the *Principals* of the *Colleges*, and the *Maſters* of *Schools*: And they are *reprov'd* for it by *Cardinal Bellarmine*, as of an inſupportable *Vanity* and a *Novelty* unheard-of in the *Church* of *God* ever ſince the *Apoſtles*.

Now, that ſo *ſtrange* a thing as this *practice*, to which there was never any *recourſe* in the moſt damnable *Hereſies*, ſhould be introduc'd in *France*, that is to ſay, in a *Church* the *free'ſt* of the *world*, and the greateſt *enemy* to theſe *Servitudes*, and upon occaſion of ſuch *Trifles*; this is what is moſt *ſtupendious* indeed,

indeed, but in that manner which we admire the extraordinary effects of the *Fantaſticalneſs* of men. It is certain yet that the *Jeſuites* could not have better publiſh'd to the world the *exceſs* of that *credit* which they have in the *Church*, then by this means. 'Tis nothing to eſtabliſh *reaſonable* things; no man can tell whether it be *Reaſon* or *Force* which has made them to be receiv'd: but to make their *power* appear indeed, one ſhould chuſe ſuch things as *theſe*, which are moſt exceſſively *irrational*.

I can ſay no more to exalt the *power* of the *Jeſuites*; and we muſt acknowledge that having ſucceeded in *this* Deſign, they are able to doe *what-ever* is not *impoßible*. But in this, as *ill luck* would have it, the *Hereſie* of the *Senſe* of *Janſenius*, which they would *univerſally* eſtabliſh, is one of thoſe *impoßible* things; ſince to perſuade the *world* of it, they muſt of courſe change the *common Senſe* of *men*: ſo as, in *ſpight* of them, the *Cauſe* of their *adverſaries* muſt of *neceßity* vanquiſh in this *laſt* point, which is as it were

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the *ultimate Redoubt* of the *Jesuites*.

I do not onely say that it must needs be so for the *future*, and that all the pretensions of the *Jesuites* upon the question *de facto* of *Jansenius* should pass for *ridiculous*; but I say, 'tis already so, because they do pass for *such* already amongst all persons who have any *cognisance* of those matters, and that there are very *few* of them but are *disabus'd*. This I have *demonstrated* by other proofs in my precedent *Letters*, and therefore I satisfie my self for this time with a *concluding* one.

There are divers *Bishops* in *France* who have boldly declar'd in the *face* of the *Church*, that matter of *Fact* and matter of *Right* are *different* things in the affair of *Jansenius*; that all *Heresie* consists in a precise *Dogm*, and that one cannot with the least *shadow* of *Justice* treat those as *Hereticks* whom they do not reproch with any *particular* Heresie, because they do simply *question* whether any such *Propositions* are in a *Book* or *no*. M. *de Alet*, M. *de Vence*, M. *de Beauvais*, and M. *d'Angers*

clearly promote all theſe *Propoſitions* as *certain* and *indubitable*; and you may find them all comprehended in M. *de Comenge*'s Letter to the *King*, which is alone ſufficient to ruine all the *Impoſtures* of Father *Ferrier*, and all the *Errours* of the *Jeſuites*. In the mean time theſe *Fathers* with all their *credit* cannot find *Five* other *Biſhops* in *France* that dare *formally* to promote the *Propoſitions*, contrary to thoſe which are maintain'd by theſe *Prelates*. They may find ſome that may ſpeak of the *conceal'd* venome of the *Hereſie* of *Janſeniſm*, becauſe they are *words* which ſignifie *nothing*, and which they willingly *yield* to the *ſtrongeſt* party. But they could never yet find any that durſt affirm that *matter* of *Fact* and *matter* of *Right* were things *inſeparable*, and that there was ever any *Hereſie* without ſome *particular* Dogm; becauſe there is a certain ſtop to *common Senſe* which hinders thoſe who have never ſo little *wit* from ſuch a *degree* of *Extravagance*.

But you will ſay at leaſt, that the *Jeſuites*

Jesuites Cause has all the *advantage* at *Rome*, because the *Briefs* are all in their favour. But let me tell you, *Sir*, 'Tis *true*, the *Calumnies* of the *Jesuites* have render'd the *Divines* odious there, because they are opposite to the unjust pretences of the *Roman Court* against the *Sovereignty* of *Kings*, and the *Jurisdiction* of *Bishops*; and *therefore* perhaps they are not *displeas'd* at *Rome* at the *Oppression* which they suffer. But since they have *common Sense* at *Rome* as well as at *other* places, all that these *Divines* maintain *here* is receiv'd *there*, and as well believ'd as in other *places*, & indeed more generally then in *France* it self; because *Passion* has not so much disturb'd their *Reason* and their *Judgement*. I do not love to report things without *proof*; and therefore I shall alledge *one* which is very *decisive* upon this particular, *viz.* That even the *Inquisition* of *Rome* has newly & authentically *approv'd* all that those whom they call *Jansenists* have taught in *France* upon the Question *de facto* & *de jure*, which is so *ridiculously* oppos'd by the *Jesuites*.

I conceive you will not require of me to ſhew you that the *Inquiſition* has given this *Judgment* in favour of them under the expreſs *names* of *Janſenius* and *Janſeniſts*. You know well enough what *Reaſons* they have to hinder them from rendring them this *exact* Juſtice. But you ought to be ſatisfied that I ſhew you *wherein* they have render'd it in a *Cauſe* ſo like it, that it differs only in the *name*. And now judge whether I do not make it good.

What do theſe *Divines* pretend? *There is* (ſay they) *a very wide difference between defending of condemn'd Opinions and ſuch as are repugnant to the Catholick Faith, which they attribute to* Janſenius *Biſhop of* Ypres, *and maintaining that* Janſenius *Biſhop of* Ypres *has not taught thoſe condemn'd Opinions. The Firſt would be prejudicial to the Church, and to their ſelves; but the Second is not in any kinde ſo. For, as all* Divines *acknowledge, there is a great deal of difference between ſaying that the General Councils & the Church can erre* in jure, *in condemning an Opinion which*

does not deſerve to be condemn'd; and affirming that it can errr de facto, *in judging that ſuch or ſuch a Propoſition has been taught by a certain particular perſon. The Errour of General* Councils *or the* Church *in matter of* Fact *can cauſe no prejudice to the* Church; *but the Errour of a Council in matter of* Right *would be extremely prejudicial to the* Church. *Therefore do we not pretend to defend the Errours of the Five Propoſitions attributed to* Janſenius; *but that which we pretend is, that there is no harm in believing that* Janſenius *is innocent, and at leaſt to acquit him from this ignominious Aſperſion.*

You ſee what theſe perſons ſay, 'tis a *ſummary* of all their pretenſions. Now hear my *Hiſtory*, and obſerve if you can where the *difference* conſiſts which *diſtinguiſhes* it from the *affair* of *Janſenius*. In the *Council* of *Lateran*, the fulleſt of all the *Councils* ſince, there were no leſs then 1280 *Prelates* at it, they examin'd the *Works* of *Abbot Joachim*, ſo famous for his *Prophecies*, and

among the *reſt* a ſmall *Treatiſe* which he compos'd on the Holy *Trinity* againſt the *Maſter* of the *Sentences*. The *Council* finding in this *Writing* a corrupt *Propoſition*, condemn'd him for an *Heretick*, and the *Condemnation* is inſerted in the *Canon Law*. There was at the ſame time another *Abbot*, call'd *Gregory de Laude*, *Doctor* in *Divinity*, who having undertaken to write his *Life* and interpret his *Prophecies*, thought himſelf oblig'd to juſtifie the *Hereſie* which was imputed to him by the *Council* of *Lateran*. This was an otherwiſe bold undertaking then that of juſtifying *Janſenius* of the *Errours* which were charg'd upon him. He did it yet without fear in the *67 Chap. pag.* 281. of his *Book* printed at *Naples* in folio, 1660. where he thus diſcourſes. *That none may be ſcandaliz'd at what we are about to affirm, they are to know, that there is a vaſt difference between defending an Opinion condemn'd, and repugnant to the Catholick Faith, which is attributed to* Joachim *Abbot* de Flore, *and the maintaining that* Joachim

chim *Abbot of* Flore *has not taught thoſe condemn'd Opinions. The Firſt would be prejudicial to the Church and to my ſelf; but the Second not at all. For, as that moſt Learned perſon* Dominicus Gravina *(according to his cuſtome) ſaies, There is a great difference between ſaying that General Councils can erre in matter of* Right, *by condemning an Opinion which merits not that Cenſure; and affirming they may erre in matter of* Fact, *by judging ſuch or ſuch a Propoſition was taught by an Author. The Errours of Councils in matters of* Fact *can doe no prejudice to the Church; but the Errour of a Council in matter of* Right *may be highly injurious to the Church. And therefore we do not in the leaſt pretend to defend the Errour attributed to* Joachim *by the Council of* Lateran; *but that which we pretend is, to defend the innocence of Abbot* Joachim, *and to diſcharge him from this ſtain and ignominy. Bene tamen intendimus* Joachimi *innocentiam defendere, & eum à tali labe & ignominia vindicare.*

Well, you will reply to me, this is the *Opinion* of this *Author*. He ſpeaks the *Janſeniſts* very language, and the wonder is not great there ſhould be a *Janſeniſt* at *Naples*. But how ſhall I know that this is the *Senſe* of the *Inquiſition* at *Rome*? This is that you are to make good. This *Book* has paſt the *Inquiſition*, where they have examin'd it with extraordinary care. For the *Prophecies* which he authorizes are extremely curious. But haply this *paſſage* eſcap'd them? *No*, They particularly *examin'd* this 281 *page*, finding all the reſt very *ſound*, and have chang'd onely *one* place, which I ſhall ſincerely turn you to, as it ſtands in the *page* of the *Corrigenda* of the *Book*, printed by order of the *Inquiſition* the 6th of *March* this very *year* 1664. You ſee I bring you no old ſtories for news.

In ſtead of theſe *words* in this 281 *leaf*, *line* 11, where 'tis ſaid, *Bene tamen intendimus* Joachimi *innocentiam defendere*, that is, *We pretend to clear the innocency of* Joachim; the *Inquiſition* ordains you ſhould put, *Conabi-*

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mur tamen, ſi fieri poteſt, Joachimum *defendere*, that is, *We will endeavour, if it be poßible, to defend* Joachim.

O, how *eaſie* would it be to make *Peace* in the *Church* of *France*, were the *Jeſuites* but as *reaſonable* as the *Inquiſition* of *Rome* is upon *this* point! I cannot deviſe why they ſhould be ſo troubled to find *Expedients* to *terminate* this *difference*. See *here* one to your hand, and the *eaſieſt* in the world. There is no more to doe then to bid the pretended *Janſeniſts* for the *future* to *ſay*, that they will no more defend the Innocency of *Janſenius*; *Bene tamen intendimus* Janſenii *innocentiam defendere*, but *content* themſelves in ſaying, We will *endeavour*, if we can, to defend *Janſenius*, *Conabimur, ſi fieri poteſt*, Janſenium *defendere*. I dare pawn my word, *Sir*, that there would not be a man of them who would *refuſe* this *Condition*, and that would not be yet *ſatisfied* with leſs, ſo reaſonable they are and moderate. And with what *juſtice* can it be *refus'd* them? Is it that *Joachim*'s Book is more *conſiderable*

able then that of *Janſenius*, which was without controverſie one of the moſt knowing *Prelates* of his Age? or that we owe more *reſpect* to a Conſtitution of *P. Alexander*, then to the Deciſion of the moſt Univerſal of all the Councils?

Conclude we therefore, *Sir*, that the *Jeſuites* have ſucceeded in the *Diſpute* concerning *Grace*, as they have done in that of *all* the reſt, to *torment* men, which is no ſuch great *wonder:* 'Tis but the *natural* effect of violence. The *Law of the World* is, *That the weak ſuccumb to the ſtrongeſt*; and therefore we are not to admire, that a ſmall number of *Divines*, who have *nothing* on their ſide ſave *Truth* and *Innocence*, ſhould be overthrown by the *Jeſuites*, that is to ſay, by an *Army* of *thirty thouſand* men, who have for ſo *long* a time been ſo cruelly reſolv'd upon their Ruine. But what is moſt *admirable* is, to ſee in the mean time the greateſt part of the world perſuaded of the *juſtice* of the *Jeſuites*, and that yet the *Doctrine* of thoſe *Divines* ſhould have more *approbators* then ever it had, in which properly

perly conſiſts the *Victory* of *Truth*. This miſerable Queſtion *de Facto*, this *Senſe of Janſenius*, of which the *Jeſuites* make ſuch a *noiſe* at preſent, is but a wretched corner of ground to which they are retir'd after their having been *beaten* out of all their other holds, which have hitherto been the ſubject of the *Diſpute*; nor are they yet able to make that good. They muſt either render, or *precipitate* themſelves: that is, they muſt either *acknowledge* that the *matter* of *Fact* (which is the preſent *Controverſie*) being no *matter* of *Hereſie*, there can be no *Hereſie* in all this; or, that obſtinately *defending* this *Errour*, they fall into *Hereſie* themſelves.

I know very well yet, that this *diſtinction* between the *Advantage* of *Perſons* and that of a *Cauſe* is too *nice* and ſubtile for many perſons, that being *groſs* and *carnal*, judge onely of things by the *external*, and by the *noiſe*; and that one cannot eaſily make them comprehend that the *Cauſe* of thoſe who ſeem to be *oppreſſed* is in *effect* victorious, and that of their *Oppreſſors* overcome.

The

The *Miracles* and incomparable *Sanctity* of the *Primitive Chriſtians* could not for 300 *years* abate this *impreſſion* of their *Senſes* in the *ſpirits* of a world of *Pagans*, nor perſuade them that the perſons whom they *kill'd* had any *Reaſon* on their *ſide*. There is nothing more ordinary then this *Argumentation*; He is *perſecuted*; It is therefore he is in the *wrong*; becauſe he has not the *imagination* which commonly joines the *Idea* of *Pain* with that of the *Crime*. But *God* would make us ſee the *errour* of this in the *Chriſtian Religion*, on which *ſubject* this has been moſt experienc'd, in cauſing, on the contrary, that this Oppreſſion of the *Chriſtians* during 300 years, which incourag'd thoſe *Pagans* to *deſpiſe* them, ſhould prove one of the brighteſt and moſt divine *marks* to diſtinguiſh it from the falſe *Religions*. For whereas the *Kingdoms* of the *World* were eſtabliſhed and ſubſiſted by *Temporal* advantages of thoſe onely who founded or maintain'd them; *God* would on the *contrary* have his *Empire*, which is that of the *Truth*, ſhould be

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founded and augmented by the *Sufferings* and *Death* of those *persons* whom he employ'd to *establish* it; to shew that he was *stronger* then the *World*, in *surmounting* the *World* by that very *Victory* which the *World* conceiv'd they had over his *Servants*.

The *Cause* of *Truth* has almost gain'd the same *advantage* in these our *Times*, both from the excessive *power* of the *Jesuites* which *attacqu'd* them, and the extreme *weakness* of the *Divines* who *defended* it: all which contributed to its *Establishment*, and to the making it appear with the greater *Splendor*; since there is no man but must conclude, that the *Jesuites* Doctrine must needs be very *naught*, and their *Morality* extremely *corrupted*, since all their *power* has not been able to *hinder* it from being *blasted* by so many *Censures*: And that, on the contrary, the *Doctrine* of the *Divines* must needs be very *orthodox*, since they have made the *Church* approve it, against so *mighty* an Opposition. The more puissant the *Jesuites* be, the more the *Censures* which have pass

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concerning their *Doctrine* ſhould appear *legitimate*, *juſt* and *authentick*; ſince, in regard of the *Credit* they have in the *Church*, it ſhould not be hard for them to procure *reparation* of the *Church* for the *wrong* which has been done them by her unjuſt *Cenſures*. And the more the *Divines* are *oppreſs'd* and *abandon'd*, the more ought *that* which has been done againſt them to be *ſuſpected*, and what has been done to their *advantage* eſteem'd *juſt* and *legitimate*.

Thus, by a moſt admirable *effect* of the *Divine Providence*, the *power* of the *Jeſuites* is the *confuſion* of *Jeſuites*; ſince 'tis an evident *Conviction* of the *Falſeneſs* of a *Doctrine* which the *Church* has *condemn'd* in their *Authors*. And the *oppreſſion* of theſe *Divines*, defenders of the *Hierarchie*, of *Penance*, of *Morality* and of *Grace*, is in the mean time the *reproch* of the *Jeſuites*, who have ſo *inhumanely* perſecuted them; and the *glory* and *eſtabliſhment* of the *Truth*, which they have *maintain'd* with ſo much *ſucceſs* againſt this *inſolent* Society.

FINIS.

A Copy of a Letter FROM *The Reverend Father* VALERIAN, a CAPUCHIN, TO *Pope* ALEXANDER *the 7th.*

Moſt Bleſſed Father,

AFTER I have kiſſed your Bleſſed Feet, and made a moſt humble acknowledgment of my devout ſubjection, &c. I F. *Valerian Milaneſe*, Prieſt, of the Order of the Friers *Minors*, call'd *Capuchins*, (being enjoin'd under pain of Excommunication and other Penalties expreſs'd in the *Bulls* of the *Popes* your Predeceſſors) declare to your Holineſs, that I have by a long ſeries of years exactly obſerv'd, that

that the *Clerks Regular* named *Jesuites*, whilst they thirst after riches, dominion and glory above all mortal men whatsoever, publickly commit and perpetrate many things which are prohibited, and omit many things that are commanded under the penalty of mortal Sin, not shewing the least token of repentance, without which they become suspected of *Heresie*, whiles they suppose those enormous commissions not to be prohibited; or, if conscious of their Crimes, they continue to wallow in them, presumed guilty of *Atheism*. But I explain my deduction by this Example.

Titius, a Parish-Priest in a *City* inducеth a publick *Notarie* and four *Witnesses* to frame a suppositious *Testament*, by which fraud the right Heir is depriv'd of an Inheritance of *a hundred thousand Crowns*, which *Titius* seizes for himself, by perverting justice before the *Judge*, whom, notwithstanding, (together with the *Notarie* and *Witnesses*) he, in the Sacrament of Penance, absolves from the Crime, as not at all oblig'd to make Restitu-

Reſtitution, defending himſelf againſt the parties oppreſſed, and others that are highly ſcandaliz'd hereat, with all manner of other pious Works, (thoſe onely excepted which hinder the procuring of riches, glory and dominion) ſuch as Praier, Faſting, Alms, and whatever elſe have merit and commendation from the Auſterity of Life.

This Fact involves, 1. the Crime of Subornation and falſifying in the *publick Notarie*; 2. *Perjurie* in the four Witneſſes; 3. the *Theft* of 100000 Crowns; 4. the *perverting* of *Juſtice* before a *Judge*; 5. the notorious Scandal of *Impenitence*, and *Impunitie* for ſo many and ſo grievous Crimes; and laſtly, the extreme abuſe of the holy Sacrament of *Penance*.

Theſe Six Errours, under the guilt of *mortal Sin*, prohibited all men both by the *Divine*, *natural* and *poſitive* Laws, whoſoever does obſtinately and contumaciouſly deny, whether in theſe or others of like quality, is an *Heretick*. To this Doctrine I firmly adhere, and having atteſted the verity of

the *Fact*, declare to your Holineſs the foreſaid *Hereſie*, or (to ſay better) *Atheiſm* of the *Jeſuites*.

But before I proceed to explain not a few of theſe and the like Enormities, together with the Circumſtances of Place, Time, Perſons, and other particulars belonging to them, I ſhall firſt aſſert to your Holineſs the innocency of this my Declaration; not from any advantage ariſing from this ſuppreſſion of Hereſie, (which of it ſelf is ſufficiently manifeſt) but by the very Circumſtances of my perſon. Namely, thus:

Since the year 1653 I have frequently ſignified to the holy Congregation *De propaganda Fide*, and other Miniſters of the *Apoſtolical See*, this my opinion concerning the Hereſie of the *Jeſuites*; nor hath any of them appear'd to diſapprove my Zeal; which therefore I have reaſon to think pious, and not at all unacceptable to them.

Above twenty years ſince I ſignified to the ſame *holy Congregation* Fourteen *Commiſſions* and *Omiſſions*, wherein the *General* and two *Provincials* of the *Jeſuites*,

ſuites, and divers others, together with their *Aſſiſtants* and *Counſel*, remain'd contumaciouſly involv'd for many years, which I condemn'd as including both *Hereſie* and *Atheiſm*.

The Cardinals underſtanding by me, that the *Jeſuites* had ſpred a report as if I had been reprov'd for this Addreſs to the *Congregation*, did of their own accord and by their *Letters Patent* (corroborated with their *Seal*, and the ſubſcription of the moſt eminent *Cardinal Borgia*) commend and approve that my *Letter* and *Zeal*, exhorting me to conſtancy in rendring my ſervices to the holy *See Apoſtolick*. I appeal then to the *Archives* of the ſame *holy Convocation*, animated to make this *Denunciation* by a Perſon whom I am ready to produce, as becomes the deſign in hand.

To Father *Wadding* a *Jeſuite*, (pretended *Chancellor* of the *Univerſity* of *Prague*) who endeavour'd my Reconciliation with the *Society*, I promis'd my moſt humble ſervices, upon condition he could prove that the aforementioned *Fourteen Crimes* were not prohibi-

ted under penalty of *mortal Sin*. But he immediately breaking off the diſcourſe, departs in a rage, and was never ſeen by me ſince. With like ſucceſs, ſome years after, F. *Nicolas Lenſiſius*, *Exprovincial* of *Lithuania*, (together with *Baron Pramorus Dean* of the Cathedral of *Comacum*) in the preſence of divers Noble Perſons, us'd much perſuaſion to induce me to a better intelligence with the Society. But he not having the patience to hear me reade what I had written concerning thoſe *Fourteen Actions*, ſuddainly departed, nor ſo much as ever reply'd to the Letters which I had ſent him on this *Argument*, nor did I afterwards ſee him any more.

Being by theſe and many of the like nature incited to denounce to the H. *Apoſtolick See* this growing, or rather raging *Hereſie* of that *Society*; I did humbly (by an Epiſtle dated from our *Monaſterie* at *Rome*) admoniſh *Mutius Vitelleſcus*, then General of the *Society*, concerning that Affair; a Copie whereof I exhibited to *Pope Urban* the VIIIth of happy memory, and to ſome of

of the *Cardinals* who are yet living, designing an *Exemplar* of the same to the *Emperour Ferdinand* the *Second*; that my judicial Declaration being thus dispos'd of, might appear the more innocent, when I found that Evangelical correction did nothing avail.

But neither receiv'd I any answer from *Mutius*, nor observed any Reformation in the *Society*. Thus may I have sufficiently asserted the sincerity of my *Declaration*, as instituted according to the rule of the *Holy Gospel*, and the *Canons* for the Conservation of *Faith* and purity of *Manners*. But it also concerns my particular safety, which I supplicate you will protect against the *Jesuites*, who desire nothing more then my ruine, yea, that I were even buried alive, with as much indignity to those whose *Asylum* I invoke, as this my personal welfare concerns the integrity of the *Catholick Faith*.

28 *April*, 1659. Your *Holinesse*'s most humble Servant,

F. *Valer. Capuchinus.*

The Copy of a *Letter* from a R.F. *Provincial* to the R.R.F. *General* of the *Capuchins*.

WHAT a *Tragedy* the *Apologetick Libell* of our Father *Valerianus*, lately publiſh'd againſt the *Fathers* of the *Society*, has rais'd amongſt us, I will briefly relate.

Upon the Eve of the *Purification* of the B. *Virgin*, there appear'd in this our *Convent* of *Vienna* the Auditor of the *Apoſtolick Nuncio* in a Coach, and with him the *Secretaries* of the *Emperor*, attended with arm'd Souldiers. The *Auditor* having call'd before him the F. *Valerian*, the *Guardian* of the Place being alſo preſent, denounces an *Arreſt* againſt him in the name of the *Pope* and the *Nuncio:* But the *Secretary* commands him in the *Emperor*'s name, to come without delay immediately into the Coach, unleſs he would be violently ſeiſed by the Souldiers. He willingly

ly obeys, and is led to the *Imperial Hoſpital*, where he is caſt into the moſt publick and infamous Priſon, and committed to the cuſtody of the Souldiers, thence to be ſhortly brought forth, and (as he ſaies) by the command of his *Holineſs* ſent Captive to *Rome*.

In the mean time, behold the whole City of *Vienna* in an uproar; the greater part of both Sexes and of all conditions aſtoniſh'd, and wondring at this leud manner of proceeding, deteſts it as ſcandalous, precipitate, and highly prejudicial to *Religion*. As well *Secular* perſons as *Regulars* of almoſt all *Orders*, and even the *Grandees* themſelves, run flocking to the *Monaſterie*, compaſſionate the *Father*'s condition, ſome of them of their own accord repair to the *Emperor*, the *Empreſs*, the *Apoſtolical Nuncio*, and others of the *Nobility* whom it concern'd defend the caſe of *Valerianus* and of our *Order*, ſupplicating that means may be found out to obviate the Scandal. In the ſtreets are heard the clamors of the People, *Let the good Capuchins live*; *Let F. Vale-*

rian live; He ſuffers thus for the truth, &c. *Let the FF. of the Society periſh, the authors and promoters of all theſe Confuſions.* Thus they purſue them with imprecations, caſting dirt and ſtones at as many of them as come in their way.

I being at this time employ'd in viſiting the neighboring *Convents*, no ſooner hear of this, but I haſten to *Vienna*, find the *Apoſtolick Nuncio* exceedingly perplex'd, and paſſing the nights without ſleep; declare to him the danger of ſo great a Tumult; preſſing him to ſeek out ſome Expedient to appeaſe the preſent and future Scandals. He reply'd, That he did truly compaſſionate us and the F. *Valerian*, but durſt not diſobey the Pontifical *Mandats*; requeſting me, that I would think of ſome means how to avert theſe imminent evils: and in fine concludes, he would conform himſelf (Caution being given) to the diſpoſal of *Caſar*; affirming that he was ignorant of the manner of his Impriſonment.

From hence I goe to other of the *Nobility*, and at length to the *Emperor* himſelf;

ſelf; who hearing me very graciouſly, I declare, that I came not to plead for the F. *Valerian*, or defend his Actions, but to implore Juſtice; that by his *Majeſtie*'s Mediation the ſaid *Father* might be conven'd before a competent *Judge*, his *Proceſs* heard, and being found guilty, might be puniſh'd according to his demerits, as he himſelf alſo deſir'd: at leaſt I earneſtly beſeech him, that theſe Scandals might be repreſs'd, and mature proviſion made for the honour of our *Religion*, being my ſelf no otherwiſe concern'd in the affair. To this I adde, how much all men are aſtoniſh'd with admiration, that a *Capuchin* of ſixty years in the *Order*, for *Life* and *Manners* of higheſt reputation, formerly *Provincial* of this Country, looked upon as one likely to be made *General* of the whole *Order*, and in time advanc'd to the dignity of *Cardinal*; that had deſerv'd ſo well of the Houſe of *Auſtria*, by whoſe negotiation and dexterity the Marriage between the King of *Poland* and the Daughter of the Emperour *Ferdinand* the II^d ſucceeded happily; that had

had manag'd divers *Embaßies* to the ſame *King* of *Poland*, the *See Apoſtolical*, and other Princes with ſucceſs, meriting no leſs of the *Roman* Church, *Apoſtolick Miſſionary* for many years, defending the *Faith* by his Writings and Diſputations, expoſing his life to perills, not without admirable advantage of Souls, the Converſion of *Princes*, and even of ſome Preachers themſelves: That, I ſay, ſuch a *Perſon*, allied by blood to many *Nobles* and *Princes*, ſhould with an armed band be ſurpris'd in his *Convent*, or his own Houſe rather, no regard had to the Bodies of ſo many *Emperors* and *Empreſſes* his Predeceſſors, nay of his *Royal Father* and *Mother* reſting in the *Lord*, in the Church of the ſame *Convent*, and like a *Malefactor* againſt the whole World, as well as the *City*, be caſt into a publick and infamous Gaol, and expos'd as a laughing-ſtock and ſpectacle of deriſion, not cited, not heard, not ſentenc'd, not condemn'd. I adde yet farther, That no leſs ſcandal to the detriment of *Religion* is to be fear'd and expected, in caſe he,

paſſing

paſſing through ſo many Provinces, and univerſally known, ſhould be led by an armed Rabble Captive to *Rome*, whiles the people remain wholly ignorant of the Cauſe.

To theſe Objections the *Emperor* replies; That he exceedingly compaſſionates both the *Religion* and the F. *Valerianus*; that the manner of proceeding diſpleaſes him; that he hath no other part in this Affair, then that he could not refuſe the *Apoſtolick Nuncio* imploring the *Secular* Arme in the name of the *Pope*; that he would confer with the ſaid *Nuncio*, and endeavour to avert the future Evils and Scandals. But in fine, the *Emperor* being totally diſingag'd from this Concernment, 'tis concluded in the ſecret Councel, that the foreſaid F. *Valerian* be diſmiſs'd out of Priſon, and reſtor'd to his former Liberty, (Caution being firſt given by the moſt excellent *Marquis Prince* of *Baden* and Kinſman of F. *Valerian*, and his Nephew *Count Magnus de Straſnits*) not in the Convent, but that he remain in the houſe of the *Count* de *Weitenberg*,

tenberg, 'til he find ſome convenient opportunity to ſlip thither, without notice taking of his Impriſonment, and there to remain 'til farther reſolution from the Court of *Rome*.

This *Tragedy*, though extremely ſcandalous, yet ſeems (Circumſtances well conſider'd) to tend rather to the honour then to the diſgrace of the *Religion* and the F. *Valerian*. The *Regulars* of almoſt all *Orders* evidently favouring the part of *Valerian*. Mean-while, how buſie the FF. of the *Society* are, and what Reproches and enormous Lies they every-where vent againſt the F. *Valerian*, is altogether incredible to be ſpoken. Theſe particulars I thought fit to declare to your moſt Reverend *Fatherhood*, and to inform you truly of the ſucceſs of the *Tragedy*; that you may at the Court of *Rome*, and where-ever elſe it ſhall appear neceſſary, defend the honour at leaſt of the *Religion*, as it ſhall to you ſeem good in the Lord.

Moſt *Rev. Father*,

Vien. Auſtriæ,
15 *Feb.* 1661. Your moſt obedient Son,

A Copy

A Copy of the *Epiſtle* of F. *Valerian*, *Capuchin*, to F. *Ludovicus à Galice* of the ſame Order.

My *Lewis*,

SEeing you ſo earneſtly deſire of me thoſe ſhort Replies to the Particulars which are ſo commonly objected againſt me, I ſend them here to you. In the mean time, I beſeech you to enquire what Crime of mine it is of that magnitude, that it ſhould be juſt to begin the *Judgment* with an *Execution* ſo ſevere and violent, as an ingenuous perſon would abhorre more then Death it ſelf. I am made a Spectacle to the World. Farewell.

From the Priſon at *Vienna*,
8 *Feb.* 1661.

1. *Qu.* Why didſt thou, *Valerian*, accuſe to the *Pope* the Society of the *Jeſuites*, as perſons infected with *Hereſie*?

Reſp.

Resp. Becauſe they commit, and omit, unpuniſh'd, and without the leaſt Scruple, many things which do notoriouſly involve *mortal Sin* by the *Chriſtian Faith*: Becauſe both the *Gallican* and *Belgick* Church has cenſur'd their *Moral Chriſtian*, as being repugnant to the *Goſpel*, the *State-Politick*, and all the neceſſities of humane life.

2. *Qu.* Why, *Valerian*, after the Denunciation frequently repeated, (the *Pope* being ſilent) doſt thou not ceaſe to declare?

Reſp. I have not denounced once, that is ſufficiently: I have onely produc'd a few *Examples* of heretical *Commiſſions* and *Omiſſions*; but there are very many more, and thoſe moſt Scandalous ones both againſt the *Pope* and the *Church Univerſal*.

3. *Qu.* How didſt thou, *Valerian*, dare attacque the whole Society?

Reſp. If I have raſhly done it, let my Temerity tend to the honour of the *Society*; and in that caſe, I promiſe to make it ſatisfaction with the peril of my head.

4. *Qu.*

4. *Qu.* Why, *Valerian*, didſt thou publiſh thy *Apology* in print, contrary to the Decree of the *Pope*, forbidding it under pain of *Excommunication?*

Reſp. That Decree concerns not *Valerian* alone, but extends to all the *Miſſionaries*. I obey'd the *Decree* when I publiſh'd not my Diſputation with *Ororius*, *Habevo*, and *Calixtus*; though it had been approv'd by the *Apoſtolick Nuncio*, and the *Ordinarie* of the place, before the *Decree*: I obey'd the *Decree*, before I had publiſh'd the greater part of my *Philoſophie*. I publiſh'd my juſt *Apologie*, becauſe I was defam'd by the *Jeſuites* for an *Heretick*, condemn'd of *Hereſie*, deſtin'd to Puniſhment (if I went to *Rome*,) and preſum'd to ſuch a degree flagitious, that the tenth part of what was pretended deſerv'd my Expulſion even from the whole Order of the *Capuchins*.

5. *Qu.* Why, *Valerian*, didſt not thou demand the aſſiſtance and direction of the *Judge* againſt theſe Calumnies?

Reſp. I often implor'd it for ſeveral years

years together, but without remedy, or reply.

6. *Qu.* Why fear'd you not, *Valerian*, the indignation of the *Pope*, for publiſhing a thing contrary to his *Decree?*

Reſp. I did never believe his *Holineſs* would cut me off from the *Communion* of the *Faithfull*, becauſe (in deſpair of *Juſtice*) I ſtrove to aſſert my ſelf a *Catholick*, not flagitious, but a ſervant of God: But that a perſon conſider'd in particular circumſtances is obliged under the guilt of *mortal Sin* and of *Excōmunication* from the Society of the *Faithfull*, rather to undergoe that Infamy, then to diſpenſe materially with the *Pope*'s Decree, is an erroneous *Propoſition*, involving *Hereſie*, and moſt pernicious to the *Pontifical* Juriſdiction, as ſuppoſing it unjuſt, and plainly Tyrannical.

7. *Qu.* Why, *Valerian*, wert thou not afraid, that by purging thy ſelf from that Infamy, thou ſhould'ſt bring the *Pope* under ſuſpicion of having deny'd thee Juſtice?

Reſp.

Resp. I have in my *Apologie* sufficiently declar'd, that all *Popes*, though never so holy and prudent, are frequently mistaken concerning the verity of *Matters of Fact*; and I perceive that *Alexander* the VIIth is yet wholly ignorant of the truth of this Affair.

8. *Qu.* Why, *Valerian*, would'st thou not rather pass by the Infamy, then bring the *Pope* under the least suspicion of refusing to doe thee *Justice?*

Resp. That question is not worthy of a man in his right wits.

9. *Qu.* Why, *Valerian*, dost thou so severely perstringe the whole Society of the *Jesuites*, and publish thy Denunciation to the whole World?

Resp. I have the rather done it, because they traduce me; that the *Jesuites* being smartly reprov'd, without calling me in question, it might serve for an evident presumption of mine Innocence; that the Ear which was shut against the truth by the artifice and power of the *Jesuites*, might be open'd by the loudness of this rumor.

10. *Qu.* Why, *Valerian*, didst thou

not fear the ſcandal which might ariſe from theſe Diſſenſions of *Catholicks?*

Reſp. I did therefore publiſh my *Apologie*, that all might underſtand the Catholicks were not defil'd with the Hereſie of the *Jeſuites*, nor preſuppoſe an exorbitant Juriſdiction in the *Pope* un-bounded by laws: And that I am rather in ſuch caſes oblig'd by the *Canon Law* to preſume the Innocency of his Holineſs.

11. *Qu.* Why, *Valerian*, didſt thou incline to revolt from the Catholick Faith, and to paſs over to the *Hereticks?*

Reſp. 'Twas never in my thoughts: nay, I came ſpontaneouſly and uncall'd from *Prague* to *Vienna*; where the firſt time I ſtirr'd out of the *Monaſterie*, I preſented my ſelf to the *Apoſtolical Nuncio*, to whom I affirm'd that I was ready to anſwer before a *Judge*, and upon conviction of my fault forfeit even my head to my Accuſer. Notwithſtanding this, I was impriſon'd before the *Pope* could take the leaſt cognizance of it.

12. *Qu.* Why, *Valerian*, didſt thou ſignifie

ſignifie to the *Apoſtolical Nuncio*, that you would not goe to *Rome*, though you might indeed be poſſibly dragg'd thither, upon his Holineſs's command?

Reſp. I do not believe the *Pope* (were he conſcious of the fact) would decree me a *ſecular* Priſon, to be guarded by Souldiers ſo far as *Rome*, for theſe very Circumſtances of my perſon; namely, that I am, Firſt, actually engag'd in denouncing the *Hereſie* of the *Jeſuites* to the *Pope*, according to the *Decrees* of other *Popes* his predeceſſors, commanding theſe *Denunciations* under penalty of *Excommunication*! The chief Arguments of which *Declaration* I could not (as I ſaid) expound in five or ſix *Epiſtles*, which would hardly ſuffice for the very firſt.

Secondly, The Crimes perpetrated by the *Jeſuites*, as directed (ſay they) *ad majorem Dei Gloriam*, were neither diſcover'd, nor indeed obſerv'd by me at *Rome*, but in the hereditary States of the Houſe of *Auſtria*, from whence they pretend to carry me away.

Thirdly, The acerbity both of

Priſon, and of a *Journey* to *Rome*, cannot be ſupported without my infinite confuſion.

Fourthly, My old Age, crazineſs, and affliction of mind, (which thoſe who thus treat me ought to ſuppoſe) together with my many private inconveniences, are things which I could no waies endure without imminent peril of death.

Fifthly, My deſtruction proceeding from Violences of this nature, would make me appear infamous in their opinion who think well of my *Judge*.

Sixthly, So great an indignity to my perſon would even grieve and afflict the very *Order* of the *Capuchins*, and my own Allies in bloud and affinity, and would in fine perturb no ſmall part of the *Chriſtian World*, to which I am known by many ſignal and honourable titles.

Seventhly, There lies upon me the domeſtick care of my four *Nephews*, (who are all of them (one excepted) under age; the Eldeſt being conſtituted *Guardian* of his Brothers, but ſtill under

der my direction.) The Education of theſe, and indeed of all our Familie of the *Counts de Magnis*, would actually miſcarry and be ruin'd in my abſence.

The Impriſonment therefore and deſign'd Journey to *Rome* is (conſider'd with theſe and other the like Circumſtances) what, in the opinion of wiſe men, an innocent and generous perſon would abhor more then corporal Death.

13. *Qu.* What is therefore the Crime which is objected againſt thee, the infamie whereof ſhould ſuſpend the Judgment which is begun from an Execution even harſher then Death?

Reſp. That I cannot divine, being, as I am, impriſon'd in the cuſtody of *Souldiers*, and in vain imploring to be heard, whiles the *Apoſtolical Nuncio* denies it lawfull for him to take cognizance of the affair.

14. *Qu.* In fine, *Valerian*, produce us ſome *Canon*, by virtue whereof you find it lawfull for you to diſpenſe with a Pontifical *Decree*; for this *Diſpenſation* is ſtrongly objected againſt you.

Reſp. Alexander *Papa tertius*, *ad*

Archiepiſcopum Ravennenſem C. V. R. de Reſcriptis, &c.

Si quando aliqua, &c.

Alexander the Third, to the *Archbiſhop* of *Ravenna*, C. V. R. *de Reſcriptis*.

If at any time it fall out that we enjoyn ſomething to your Brotherhood which may poſſibly ſeem to exaſperate your mind, you ought not to be troubled thereat; but diligently conſidering the quality of the buſineſs concerning which we write unto you, either reverently obey our Commands, or ſignifie by your Letters ſome reaſonable cauſe why you cannot: for we will patiently ſuffer it, when you refuſe to doe what hath by wicked inſinuation been ſuggeſted unto us.

These three *Letters* are tranſlated out of *Latin*, as they are to be ſeen after the *Appendix Albiana* publiſh'd with his *Purgatio*; where writing to the *Cardinals* he thus concludes.

Terrent

Terrent hujusmodi exempla, Eminentissimi PP. obsequentissimos sanctæ Sedis Filios, &c.

Such like Examples, most *Eminent Fathers*, terrifie the most obedient Sons of the *Holy See*, feeling by sad experience that rigor of Obedience which a *particular Order* hath arrogated to it self, (whether by the assistances of *Piety*, or *Carnal Wisedom*, let those consider whom it concerns) who ought to be regulated, not by the votes of *Clergymen*, but by *Laws* and *Customs* inflicted on them by force, and by the aid of the Secular arme, which their Insinuations have abused: and will doubtless (unless the Wisedom of your *Eminences* intercede) oblige such as are skilfull in *Ecclesiastical Antiquity* and the *Divine-Politick-Law*, to inquire into the Remedies left by *Christ* to the *Children of the Bride-Chamber*, by which they may emancipate themselves into that *Liberty* whereby the *Faithfull* of other *Patriarchates* have formerly maintain'd Communion with the *Roman Church*,

without that Severity and Subjection which the *Western Church* has by degrees admitted; the Holy *See* so promoting wholesome *Titles* into *Laws* and *Rites*, that it hath nevertheless left place for *Nature* to *abrogate* the same, when they break forth thus into Abuses and Servitude. But the Prudence and care of your *Eminences* gives us ground to hope, that the *Insolencies* of your equally arrogant and ignorant *Ministers* will be corrected, before the force of *Nature* be *compell'd* to *exert* it self beyond the *Sanctions* and *Decrees* of our Ancestors. Which that it may succeed to the good both of the *Roman Church* and *ours*, is the prefage and praier of

Your *Eminences*
most humble Servant,
Tho. White.

To which sense, but more clearly, is this *Paragraph* out of a Book intitled, *La Chaine du Hercule Gaulois, ou les Essays continus Chrestiens*, &c.

&c. *ſur quelques importans points & inconveniens des temps*, dedicated to *Mademoiſelle*, by her *Confeſſor*, and printed at *Paris*, M. DC. LI. where, ſpeaking of the great miſchiefs ariſing from the diſputes twixt the *Janſeniſts* and *Jeſuites*, pag. 320, he hath this ingenuous paſſage.

Et de vray, n'eſt il pas pitoyable de voir, qu'on puiſſe dire avec plus de raiſon que du temps de l'Arianiſme, qu'il ſemble que toute l'Egliſe eſt devenüe heretique? Car, poſé ce qui eſt vray, &c.

And to ſay truth, is it not a moſt deplorable thing to conſider that one may with more reaſon affirm it then in the very time of *Ariuniſm* it ſelf, that the whole *Church* ſeems to become *hereticał?* For admitting what is moſt certain, that the *Church* has decreed *Calviniſm*, *Pelagianiſm* and *Semi-pelagianiſm* to be *Hereſies*, and that the *Doctors* are thoſe who ſit in the *Chair* to be conſulted withall upon points of *Religion*;

gion; All *Catholicks* are reduc'd to a moſt ſtrange perplexity. For if a man ſhall addreſs himſelf to thoſe who are of the *Janſenian* party, *they* will tell him that thoſe who are term'd *Moliniſts* are *Pelagians*, or, at leaſt, *Semi-pelagians*; and on the other ſide, the *Moliniſts* will bear him down, that their Adverſaries are *Calviniſts*, or elſe *Novatians*. Now all the *Doctors* of the *Church Catholick* are either of the *one* or the *other* party, (except it be ſome few, which are not yet reſolv'd whether ſide to embrace.) I leave you then to conſider, to what prodigious ſtreights the minds of men are reduc'd, ſince this is held as a Maxime, That *whoever fails in one point of Faith, fails in all.* To what other refuge then does this neceſſity ſeem to compell us, but to have recourſe to the *Faith* of the *Primitive Church*, and to limit our ſelves to that *pure ſimplicity of Belief*, wherein we are aſſur'd that our firſt *Chriſtian Brethren* attained to Salvation?

Anno

ANno Domini 1554. die verò primâ Decembris, Sacratiſſima Theologiæ Facultas Pariſienſis, poſt Miſſam de Sancto Spiritu in ade ſacra Collegii Sorbonæ ex more, &c.

In the year of our *Lord* 1554. the firſt day of *December*, the Venerable *Faculty* of *Divinity* at *Paris*, after celebration of the *Maſs* of the *H. Ghoſt* in the Chapell of the *College* of *Sorbon*, and upon Oath taken, now the fourth time aſſembled in the ſame place, to determine on certain *Bulls* which two of our moſt holy *Popes*, viz. *Paul* the Third, and *Julius* the Third, have (as they give out) granted to a ſort of men who out of a ſingular affectation would be intitled of the *Society of Jeſus*, the which two *Bulls* the Senate or Court of *Parliament* of *Paris* had ſent to the ſaid *Faculty* by an Officer, to be view'd and examin'd by them: *After recital of their obedience to the holy See, &c. it follows, Sed quoniam omnes, præſertim verò Theologos, &c.*

But for that all men, and eſpecially *Divines*,

Divines, ſhould be prepar'd to give ſatisfaction to every one that deſires to be enlightened in matters which concern the *Faith*, *Manners*, and *Edification* of the *Church*; the ſaid *Faculty* have eſteem'd it their duty to ſatisfie what has been by the ſaid *Court* commanded and requir'd. Having therefore diligently and frequently read, repeated, and underſtood all the *Articles* of the ſaid two *Bulls*, and, as the gravity of the thing requir'd, for many months, daies and hours (as the manner is) accurately diſcuſs'd and examin'd it, they have by an unanimous conſent (but with all reverence and humility to the correction of the Apoſtolical See) thus at laſt concluded.

This *novel Society* inſolently arrogating to themſelves the Name of *Jeſus*, ſo licentiouſly, and without any care in the choice, admitting all ſorts of perſons, how flagitious ſoever, illegitimate and infamous, differing nothing in their exteriour *Habit* from the *Secular Prieſts*, in *Tonſure*, in *Canonical Hours*, which they repeat in private, or ſing publickly in the *Churches*, in Cloiſters and in ſilence;

ſilence; in choice of *Meats* and *Daies*, *Abſtinences*, and divers other different *Ceremonies*, (by which the ſtate and order of *Religions* are preſerv'd and diſtinguiſh'd,) as having receiv'd ſo many and ample *Privileges*, *Indulgences* and *Immunities*, eſpecially in what concerns the adminiſtration of the *Sacrament* of *Penitence*, and of the holy *Euchariſt*, and that without any difference or regard had to *Places* and *Perſons*, and even in the Office of *Preaching*, *Reading* and *Teaching*, to the great prejudice of the *Ordinaries* and *Hierarchical* function, and that of other Religions, yea even of *Princes* and Temporal *Lords*, againſt the Privileges of all *Univerſities*, and finally to the exceeding regret and burthen of the People: This *Society* ſeems to us *to violate the honour and diſcipline of the life Monaſtical*, and to enervate and weaken the ſtudious, pious and neceſſary exerciſe of the vertues of *Abſtinence*, *Ceremonies*, and *Auſterity*; nay, gives occaſion of freely apoſtatizing from other *Religions*; beſides, it evacuates the due obedience

dience and ſubjection to *Ordinaries*, it unjuſtly deprives as well the *Temporal* as the *Eccleſiaſtical Lords* of their juſt Rights, excites troubles and perturbations as well in the one as the other Polity, induces a world of quarrells amongſt the common people, multitudes of diſſenſions, variances, contentions, emulations, rebellions, and, in ſumme, an infinity of Schiſms. All theſe particulars, together with ſundry others, having been therefore moſt diligently weighed and conſider'd, We pronounce and judge this *Society* to be (as to matter of *Faith*) *pernicious*, contrary to the *peace* of the *Church*, ſubverſive of the *Monaſtical Religion*, and tending rather to Deſtruction then at all to Edification.

NOw whether this *Cenſure* of that Learned *Faculty* were not as prophetical, as (by the conſequence, and experience of one intire Age) we have found it juſt and reaſonable, let the religious and impartial *Reader* candidly determine; ſince in this fatal period and *Cataſyſis* of

of true Piety, even this very *Faculty* it ſelf (the ſo famous *Sorbon*) has been perverted by theſe Atheiſtical *Sycophants*, blaſphemous and profane Wretches, from their primary ſtation & integrity. We have produc'd this *Decree* to juſtifie what we affirm; and to let all the world ſee how requiſite it is to put a timely ſtop to their prodigious Exorbitancies, by that noble and reſolute example of the *Gallican Church*, which *God Almighty* in his due ſeaſon improve, to the conſummate unity of all devout *Chriſtians*.

THE

THE SENSE OF The FRENCH Church Concerning the Pope's *Infallibility & Power*, Lately declared by Authority.

SInce the Biſhop of *Rome* got ſo much Authority in the Catholick part of the World, as to be able by his Miniſters and Negotiations to attempt to govern private Churches out of his own Metropolitan Dioceſe, there has been wag'd a great War amongſt Divines about the Quality of his Authority. And, as Man's Soul by her Powers and Operations is two-fold, of Underſtanding and Will, Speculation and Practice: ſo the Divines Queſtions, the Gates by which ſuch Tenets get entrance into the Church, are alſo two-leav'd; the one opens to the Power the Pope has to command aſſent

aſſent to his Reſolutions of Speculative Points, the other to what Obedience is due to his Commands. The party whoſe intereſt it is by application to the higheſt See to dilate their own privileges and exemptions from the ordinary Government of the Church inſtituted by Chriſt, and received by continual Tradition to our daies, have ſtriven with all their might to poſſeſs the World, that both for aſſent to Chriſtian Truths, and for regulating of Diſcipline, Chriſt had given all power to Saint *Peter* and his Succeſſor; ſo that the whole Hierarchy in effect remain'd in him alone. The reſt, as far as not infected by them, maintained conſtantly the contrary; and that, though the Pope was chief of Biſhops, yet the Congregation of Biſhops was the Court from whence final reſolutions were to be expected. The former Tenet had of late gotten a great ſtrength through the moſt parts of Chriſtendom; but the Divine Providence, when it found it fitting, raiſed the *French* Church,

which at the present is very flourishing, to set a bar to their great advance, as may be seen by the Papers here inserted.

The substance of the Advocate General's Plea against a Thesis defended in *Sorbon* concerning the Pope's *Infallibility*.

Translated out of the *French* Copy.

I Do (saies he) *acknowledge my carelessness in having suffered to scape unpunished those horrible Blasphemies which the* Jesuites *vomited out against* Jesus *Christ, in a Thesis defended the last year in the College of* Clermont, *which maintained that* the Pope was as infallible in matters both of Fact and Right as *Jesus* Christ himself. *Has a greater Impiety been heard of? But it is ordinary with them to teach erroneous Doctrines. And I believe 'tis from the impunity of that Crime that the boldness has been taken to defend the like*

like Entury in Sorbon, against her Statutes, the Doctrine of the Gallican Church, and the Maximes of State and of this Court. How? That the Pope with five or six ignorant Divines with mercenary ſouls ſhould be Infallible to make Articles of Faith of whatſoever Paſſion, Intereſt, or Ambition ſhall ſuggeſt to him? Our Anceſters have ſeen the fatal conſequences and effects of this pernicious Doctrine. Wherefore, leſt this poiſon ſhould ſpread it ſelf farther, and this pernicious Doctrine take root if it be left unpuniſhed, I conclude the Theſis ſhall be ſtruck out and blotted, the Defendent and Preſident conſtrained to maintain the direct contrary, and the Syndic never to approve ſuch like Theſes, under pain of being extraordinarily proceeded againſt. The Pope and Biſhops are not Authors of our Faith, but faithfull Guardians and irrefragable Witneſſes of univerſal Tradition received from hand to hand, from Jeſus Chriſt to us, according to Vincentius Lirinenſis,

Quod ſemper, quod ubique, quod ab omnibus creditum eſt, hoc de Fide eſt, *&c.*

Notes upon it.

Thoſe who are acquainted with the Government of *France*, underſtand that the Parliament of *Paris* is made of Members given to Learning and reading of Fathers, and to the skill of Languages, particularly *Greek* and *Latine*, and by conſequence of Church Antiquities; and that the King's Advocate, who at this preſent is called Monſieur *Talon*, is ordinarily one of the moſt eminent; and that in matters of Divinity they are tenacious of the Decrees of the *Sorbon*, the greateſt Catholick Univerſity in our parts of the World, and whoſe Doctrine paſſeth for the Doctrine of the Church of *France*, eſpecially their *Ancient Decrees*.

It is again to be noted, that he ſaith that the Tenet of the Pope's *Perſonal*

ſonal *Infallibility* in making Doctrines to be of new accepted for Articles of Faith, is againſt the Maximes of the *French Government*; that is, that it toucheth upon Treaſon: which if it be true in *France*, it can be no leſs in *England*; and he cannot be truly loyal to his Country who obſtinately maintaineth that Errour. The reaſon is clear: for, if that be true, the Pope may define and oblige Subjects to believe that he can depoſe a Prince, and bind his Subjects to take Arms againſt him, as was inſinuated in a Letter confidently reported to have been lately written from *Rome* to *Ireland*, by a great man of that Court; though others ſay the Letter was counterfeited.

Extracted out of a Letter written from *France* to a Perſon of Quality.

The Jeſuites *having defended for-*

merly that the Pope hath the ſame Infallibility with *Jeſus Chriſt*; *Monſieur* Talon *the Advocate General complained of it publickly in Parliament*; *remonſtrating that this was a moſt horrible Impiety, and highly deſerving* open *and* corporal *Puniſhment. Whereupon the Court of the ſaid Parliament has ordained that the Preſident, the Regent, and the Scholars which maintain'd it, ſhould appear perſonally to receive a Reprehenſion for the firſt time, and a denouncing of corporal and publick puniſhment, intended and reſolv'd to be inflicted, in caſe any of them ſhould relapſe into the like Blaſphemy hereafter.*

Notes upon it.

The Theſis mentioned is that againſt which was divulged the Paper entituled, *THE JESUITES NEW HERESIE*, which inſinuates, that the Tenet of the Pope's Infallibility was their *former Hereſie*: which is a gentle Cenſure

Cenſure upon a Doctrine able to introduce Hereſies without number into the Church of God; as is evident to whoſoever ſhall conſider how eaſie it is for a dozen of Divines to be either corrupted or deceived; and yet our Faith by this Poſition is made to depend on their Science and Integrity.

Note again, that the King's Advocate profeſſeth, that the Tenet of the Pope's Infallibility in matters of Fact deſerveth *publick and corporal puniſhment*; which ſignifies no leſs then *whipping*, *baniſhment*, or ſome ſuch like puniſhment: and that it is a Crime deſerving that the Civil Magiſtrate ought to take notice of it. This Abſurdity was invented by the *Jeſuites*, in envy to the great Scholar *Janſenius*; to the end that people might be perſuaded he held Errours not viſible in his Books, of the which they calumniated him, and would prove him guilty of them onely by the Pope's Infallible word defining him to be ſo: which mad Prank of theirs has made

such a pother in *France* of late years.

A Decree of the Court of Parliament against a Theological Concluſion, intended to have been maintain'd the 19 of *January* 166⅔ by Monſieur *Gabriel Droüet* of *Ville-neufve*, Bachelor.

Given the 22 of *January* 166⅔ at *Paris*.

Extracted out of the Regiſters of Parliament, and faithfully render'd into *Engliſh*.

THis day the Court having deliberated upon what was by the King's Council repreſented the 19 and 20 of this preſent Month, concerning a Theſis intended to have been maintain'd the ſaid 19 day by Monſieur Gabriel Droüet *of* Ville-neufve *in* Britany, *Bachelor in Divinity, at the Act call'd* The great Ordinary of SORBON, *which contain'd in its Second Poſition,* Chriſtus

Christus Sanctum *Petrum* ejúsque Successores summâ supra Ecclesiam Auctoritate donavit, Christ gave Saint *Peter* and his Successors highest Authority over the Church; *in its Third*, Romani Antistites Privilegia quibusdam Ecclesiis, sicut Ecclesiæ *Gallicanæ*, impertiunt, The Bishops of *Rome* bestow Privileges upon certain Churches, as upon the *French* Church; *in its Eighth*, Concilia Generalia ad exstirpandas Hæreses, Schismata, & alia tollenda incommoda, admodum sunt utilia, non tamen absolutè necessaria, General Councils are very profitable to extirpate Heresies and Schisms, and to take away other inconveniencies, but not absolutely necessary; *and many other Propositions contrary to the Authority of the Church, to the Ancient Doctrine alwaies received and conserved in this Kingdome, to the holy Canons, to the Decrees of General Councils, and to the Liberties of the* Gallican *Church; tending also to exalt the power of the Pope above that of General Councils, and be-*

beyond the limits which have alwaies been moſt religiouſly conſerved in the Church of France: *having heard the Syndic of the Faculty of Theologie, and Monſieur* Vincent de Meurs, *Doctor in the ſaid Faculty, of the College of* Navar, *who was to preſide at the ſaid Diſpute, and the ſaid* Drouet *the Reſpondent, who had all been ſent for in purſuance of the Decree of the* 19 *of this Month, as alſo having heard the King's Council in their Concluſions; the Court hath prohibited and forbidden, and doth prohibit and forbid, the ſaid* Drouet *to defend the ſaid Theſis; hath ordained, and doth ordain, that it be ſuppreſt, together with all the reſt that ſhall be found to contain ſuch like Propoſitions; prohibits and forbids all Bachelors, Licentiats and Doctors, and other perſons, to write, defend and diſpute, to reade and teach directly or indirectly in the publick Schools or elſewhere any ſuch like, or other Propoſitions contrary to the Ancient Doctrine of the Church, to the holy Canons,*

Canons, Decrees of General Councils, to the Liberties of the Gallican Church, and to the Ancient Decrees of the Faculty of Theologie of Paris, under pain to be proceeded against according to their demerits. Prohibits the Syndic of the said Faculty, and the Doctors who shall there preside at the Acts, to suffer any such Propositions to be inserted in any Thesis. Ordains that this present Decree be read at the general Assembly of the said Faculty of Theologie to be holden in Sorbon the first day which the Court shall command, in the presence of two Counsellors of the said Court, who, together with one of the Substitutes of the King's Attourney-General, shall go thither expressly for that purpose. To which Assembly shall be summoned all the Doctors of the said Faculty, as also even the Bachelors of the first Licence. And this Decree shall be Registred in the Registers of the said Faculty, and signified to the Rectors, Deans and Proctors of the other Faculties, there to

be

be Read and Registred, and sent to other Universities, as also to the Bayliages and Stewardships of this Jurisdiction, there to be likewise Read, Publish'd, and Registred by the procurement of the Substitutes of the King's Attourny-General, who within one Month are to make Certificate thereof to the Court.

Given in Parliament, the 22 *Jan.* 166$\frac{5}{6}$.

Signed, *Robert.*
Collationed.

Notes upon it.

The Errour of the First Proposition lies in the word *supra*, *above*; for the *French* Church holds the Pope to have the highest Authority in the Church, that is, over particular men, but not over the *whole Church*: for so it professed in the Council of *Trent*, that it was the Faith of *France*, received from the Councils of *Constance* and *Basil*, that

that a General Council is above the Pope, as alſo hath been practiſed by divers General Councils.

The Errour of the Second Propoſition is, That the Privileges of Ancient Churches (ſuch as the *French* Church is) come from the Indulgence of the Pope, and not from the Succeſſion to the Apoſtles and Apoſtolical Founders of them and their firſt Inſtitution. The form of which Churches is to be the Rule to all Chriſtian Churches by whomſoever they are founded: nor is it lawfull to bring in new forms without violating Divine Right delivered in the conſtant Tradition of the Church.

The Errour of the Third Propoſition conſiſteth in this, That it takes away the Practice of the Church, begun by the Apoſtles, and continued to the Council of *Trent*; is againſt manifeſt Experience, and, in effect, takes away all efficacity of extinguiſhing Hereſies and Schiſms, reducing it to the weak principle of the Pope's Infallibility and extraordinary Power: of which enough

enough is above delivered in proportion to theſe ſhort Notes, to ſhew how dangerous the mentioned Errours are, and how neceſſary to be condemned and avoided by all good Chriſtians, as pernicious both to Church and State.

Poſtſcript.

Since the foregoing News, 'tis advertis'd that the contrary to the before-condemned Theſes hath been publickly defended by the Son of Monſieur Le Tellier, *one of the chief Miniſters of State, the Arch-Biſhop of* Paris *himſelf preſiding.*

FINIS.

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to their Errors, to shew how dan-
gerous the mentioned Errors are, and a-
how necessary to be condemned and a-
voided by all good Christians, as pre-
judicious both to Church and State.